This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 821,802

HQ
1106
.1893a
v.2

HARLOW N. HIGINBOTHAM,
President World's Columbian Exposition.

THE WORLD'S CONGRESS

OF

REPRESENTATIVE WOMEN

A HISTORICAL RÉSUMÉ FOR POPULAR CIRCULATION OF THE WORLD'S CONGRESS OF REPRESENTATIVE WOMEN, CONVENED IN CHICAGO ON MAY 15, AND ADJOURNED ON MAY 22, 1893, UNDER THE AUSPICES OF THE WOMAN'S BRANCH OF

THE WORLD'S CONGRESS AUXILIARY

MRS. POTTER PALMER, PRESIDENT.
MRS. CHARLES HENROTIN, VICE-PRESIDENT.

EDITED BY MAY WRIGHT SEWALL,
CHAIRMAN COMMITTEE OF ORGANIZATION.

VOLUME II.

CHICAGO AND NEW YORK:
RAND, McNALLY & COMPANY.
1894.

Copyright, 1894, by Rand, McNally & Co.

WORLD'S CONGRESS OF REPRESENTATIVE WOMEN.

CHAPTER IX.—CIVIL LAW AND GOVERNMENT.

EXTRACTS FROM ADDRESSES DELIVERED IN THE GENERAL CONGRESS AND FROM DISCUSSIONS OF SAID ADDRESSES BY IDA A. HARPER, LILLIAN DAVIS DUNCANSON, LAURA M. JOHNS, SARAH C. HALL, SUSAN B. ANTHONY, AND MARTHA STRICKLAND — EXTRACTS FROM ADDRESSES DELIVERED IN THE DEPARTMENT CONGRESS OF THE NATIONAL AMERICAN WOMAN'S SUFFRAGE ASSOCIATION BY ELIZABETH CADY STANTON AND HELEN H. GARDENER — EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE ORDER OF THE EASTERN STAR BY MARY A. FLINT — EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE LOYAL WOMEN OF AMERICAN LIBERTY BY ABBIE A. C. PEASLIE — EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE WOMAN'S NATIONAL INDIAN ASSOCIATION BY MRS. WILLIAM E. BURKE — EXTRACTS FROM ADDRESSES DELIVERED IN THE REPORT CONGRESS BY THE COUNTESS OF ABERDEEN, THE BARONESS ALEXANDRA GRIPENBERG, AND THE BARONESS THORBORG-RAPPE.

WOMEN IN MUNICIPAL GOVERNMENT — ADDRESS BY IDA A. HARPER OF INDIANA.

WHEN the young people of the present generation read Uncle Tom's Cabin, and the speeches of Garrison and Phillips, and the history of ante-bellum days, they are filled with amazement. They are unable to comprehend that the monstrous evil of slavery existed and flourished in this beautiful country, and found its defenders among ministers and church members and the so-called best element of society. "And you named this the land of the free," they exclaim, "when three million

333219

human beings were held in bondage!" And we scarcely know how to explain to them the peculiar condition of public sentiment whose finer perceptions had become dulled by long familiarity with this crime. So indignant do they grow over the thought, we scarcely can persuade them that they owe any respect to ancestors who tolerated such an evil.

Just like this will it be, a few generations hence, as the youth of that age read of a time when the women of the nation were held in a state of political bondage. "Do you mean to say women were compelled to pay taxes and yet were refused all representation?" they will inquire. "Did they collect taxes from women to pay public officials and then not permit them to hold any of the offices or vote for those who did?" "Did they compel women to obey the laws and not let them help make the laws or select the law-makers?" "Did they allow men who had no property to vote taxes on the property of women, to build rail-roads, sewers, etc., and not let the women express their wishes in respect to these improvements?" "Did the most ignorant and degraded of foreigners, the lowest and most vicious of Americans, the paupers and vagrants, and saloon-keepers and drunkards, who happened to be men, have the privilege and the power of the ballot, while the hosts of church women, and the army of school-teachers, and all the wives and mothers were disfranchised because they were women?" And when all these questions are answered in the affirmative, these broad-minded and liberally educated young people will be filled with contempt for the generations that sanctioned this terrible injustice. Then they will begin to study the family history, and one will shout with triumphant joy, "My father and mother protested against these wrongs and fought long and bravely until they were abolished;" and another will discover, with deep humiliation and a shame which never can be eradicated, that his father voted against equal rights for women, and that his mother was a "remonstrant."

Future generations never can understand the social and political conditions which would not permit all citizens to have a voice in the municipal government of the city in which they lived, owned property, and paid taxes. Even we who are living under these conditions can not quite comprehend that absolute defiance of equity, justice, and right on the part of men who, having the power, refuse to grant to women the same privileges in the municipality which they themselves enjoy. There is not an interest which men have in the good government of the town or city that is not shared by women. Take, for instance, the question of street improvement, and we find women even more anxious for well-paved and cleanly kept streets. It is their dresses which must sweep up the débris; it is their thinly shod feet which must suffer from the cobble-stones between the street railroad-tracks, and from the inequalities of sidewalks and curbstones. Cleanliness is an essential characteristic of women, and if they were invested with the power to bring it about, the littered and dirty streets of our cities would be a thing of the past in a very short time. The woman who looks well to the ways of her own household would give equally as good attention to the ways of the city in which she and her family must live. There is a crying need for women in municipal housekeeping. In the making of parks, the building of fountains, the planting of shade-trees, women would feel even greater interest than do men.

Then we come to the subject of public health; here women are vitally interested. If sewers are defective, if drainage is bad, if water is impure, women and children, as well as men, must suffer; and it is highly probable that women, being less engrossed in business, would look into these things with more care than men. There is an idea that women are not deeply interested in these things, which would not be strange, as they have always been debarred from having any part in them, but facts do not bear out this theory. The Association of Collegiate Alumnæ, com-

posed of a good many hundreds of the most highly educated women in the United States, with all the great questions of the day before them, selected the subject of drainage and sewerage for their investigations. They have brought forward a collection of valuable statistics and suggestions which have attracted the respectful attention of those best acquainted with these matters, and promise fruitful results. In New York, Indianapolis, Chicago, and a number of cities, the women have formed sanitary associations, and petitioned the boards of health to permit them to coöperate in the effort to keep the city clean and to enforce the rules of the board. This, at first, has been refused, or grudgingly granted, although after a trial their assistance has always been pronounced to be desirable. But here we have the spectacle, first, of women begging permission to do what is plainly their duty and right as citizens to do; second, performing without pay a work which men are receiving a salary for doing, and this salary women are taxed to pay. "But," they say, "women do not know how to construct sewers, lay off streets, build pavements, etc." Neither do men, except the few who have learned the business. But women have quite as much ability as men to select a good workman, to hold him to a contract, and to punish him for dishonesty.

A part of municipal business is to build school-houses, employ teachers, and decide various questions relating to the schools. Why should these matters be solely in the hands of men? Women, as a rule, are much more interested in educational matters than men are, and know much more about the school-life of the children, the courses of study, and the fitness of teachers. They are quite as capable of selecting good locations and building suitable school-houses. Over half the States in the Union have given women school suffrage and the right to serve on school boards.

"But," they say, "women can not serve on the police force." But they can, and do, and should serve as police matrons, and the women of our cities are insisting that

there shall be not only matrons at the police stations, but at the jails; and that girls and women in prisons and reformatories shall be placed in charge of those of their own sex. There are always enough men trying to get on the police force to make it improbable that there will be any demand for women to serve, and women can continue in the future, as in the past, to contribute their share of the taxes out of which the salaries of the police force are paid.

The Girl's Reformatory and Woman's Prison of Indiana is wholly under the management of women, and it is said to be one of the most perfectly conducted in the world. In the few instances where women have been placed on the boards of State and municipal institutions the latter always have been benefited. Why is there not a representation of women on the boards of all State institutions, for the insane, the blind, the deaf-mutes, the feeble-minded, the orphans, the criminal? Do not children and the afflicted, above all others, need the attention and sympathy of women? Women have petitioned again and again to serve on these boards, and have been refused. They are just as much interested as men in these institutions; their taxes help support them; why must women petition men for a representation in their supervision and management?

In our large cities the ordinances relating to reform and morality are practically a dead letter. A new administration goes into power under the most solemn promises to enforce existing laws. A few spasmodic efforts are made and then the city government drops down to the dead level of its predecessor. The saloons openly defy the law; gambling flourishes practically unrestrained; houses of evil character are not questioned as to their business. Then the people wax indignant with righteous wrath and demand REFORM, in large capitals. The political managers of both parties hold long and anxious consultations. Where can they find candidates who will represent at the same time reform and a constituency? Nobody thinks that this demand for reform represents the majority of the votes, but there

is just enough of a respectable sentiment to make it dangerous to ignore it. This man can not get the saloon vote, and that one can not get the foreign vote. Naturally it is not so much of a question what he will do after he is elected as whether he can be elected. As a result the conscientious voter finds himself with very little choice among candidates. After the election the official is continually intimidated by the threat that he will injure his party if he attempt any measure of reform.

And thus it goes, and thus it will continue to go until the character of the constituency is changed. So long as officials are dependent upon a constituency of the ignorant, the degraded, the demoralized, the unprincipled, while the representation of sobriety, intelligence, and integrity remains a minority, just so long shall we have corruption, and inefficiency, and cowardice in official life. Changing the politics of an administration will not materially change results. Nothing could be more absurd than the cry that popular government is not a success. Let us first try it before we pronounce it a failure. Only one-half of the people have any voice in the management of affairs. The better half, the half that stands for the church, the sanctity of the marriage tie, the purity of the home, the correct rearing of the children, the promotion of temperance, the preservation of virtue, the condemnation of vice — this half has been entirely shut out from any participation in municipal government. And yet this class possesses in high degree the qualities which are most needed and most conspicuously lacking.

If men had made a grand success of their work in municipal government, women might not be so persistent in pressing their claims to a representation; but men have made a conspicuous and self-confessed failure. From every city in the country comes the same cry of distress, "corruption, inefficiency, and cowardice on the part of officials, and no hope of anything better." There is hope, there is relief, if the debt-burdened and badly governed cities

will accept it. No general would give up a battle with a great force in reserve, only waiting the call to move forward. The women of the country are this reserve corps. They are vitally interested in every question that relates to the municipality; they are intelligent, patriotic, well-informed, and capable; they have executive ability, they are economical, they are resolute in enforcing what is right; they are exacting in demanding the fulfillment of pledges. Bring the candidates for municipal office up to the requirements of a constituency of women. Make the officials answerable to a constituency of women. If men can not be found who will be equal to these demands, then take the city officials from the able and trustworthy women of the community. But there are many men of business ability, unimpeachable honesty, and high moral courage who would be willing to serve their municipality, if the offices could be separated from the influences of corrupt politics and politicians. There are many such men who would gladly take an interest in municipal politics, and the welfare of the city, if they were not in a helpless minority. Re-enforce these men with a constituency of women, who will assist and sustain them; recognize the rights of women as citizens; bring in the best element to counteract the influence of the worst; and then, and then only, shall we be able to judge of the merits of a government by the people.

One Phase of Woman's Work for the Municipality — Address by Lillian Davis Duncanson of Illinois.

A woman's home is, or should be, her first consideration, and she should let no opportunity escape her to further the interests of that home. A home under the influence of a good and wise woman who is well informed in municipal affairs is the very basis of a better city government. A woman not only influences the minds of the young but in a great measure directs their future lives. How necessary

then is it that women should be cognizant of municipal affairs for the education of the future administrators

It has been demonstrated in some of our wisest municipalities that causing women to interest themselves in this matter has brought to the minds of the people questions of vital importance heretofore unnoticed. Why? Because the keen eye and the quick perception belonging to woman have been applied to the matter of government, with the softer qualities of man used heretofore alone in city affairs.

The judicious administration of a city government affects more the home and its inmates, the women and children, than the man in his business. Good municipal government means good sanitary conditions and a healthful moral atmosphere. Is it not a part of woman's work to see that the surroundings for her home and children are the very best? Will casting a vote at the polls alone secure these conditions? The personal interest and energy of each woman in a municipality is needed to secure these better conditions for the present and future generations.

The long-talked-of emancipation of woman will not come through voting alone, but must of necessity come through broadening the minds of women and interesting them in their home governments. Those of you who are visiting Chicago should organize in your own cities societies or leagues for the purpose of bringing this subject to the minds of your women. Tell your women of the importance of this question, and of the necessity for a thorough course of study; aid the men by giving them the valuable suggestions of thinking women, and all intelligent men will honor women for their activity and help.

To the women of Chicago let me say, keep on with the good work; you have the support of the Chicago men and the hearty indorsement of the Chicago press. I make this appeal to the younger women, who seem to think that time is long and their interest not yet needed. It is the younger women, however, who must carry on the work so well begun by the pioneers. Then go on with the work.

The education of the masses is the foundation of municipal reform, and municipal reform the Mecca of our hopes.

Woman's Participation in Municipal Government — Address by Laura M. Johns of Kansas.

The old State House in the city of Boston has been converted into a storehouse for articles of historic value. On the wall of what was once the House of Representatives hangs the best evidence of what was the early idea of the proper education for women; not only the idea, but the idea put into practice. This piece of evidence represents a diploma of a girl of that time. You know the public schools in the United States were not open at first to girls. Think of it! Public schools which excluded girls! That was in the time when men made the laws for all, without the interference of meddling women. However, there was one of those meddling women — one of those remote agitators — who made the almost suicidal attempt to investigate the injustice of refusing the future mothers and daughters opportunities for education. She went to the school authorities, and there she made an appeal for the admission of girls to the public schools. The reply made was this: "What, shall our good tax money be used to school shes?"

The education of girls at that time was very slight indeed. I think we should not call it education now, but simply lack of education. They had diplomas, made not of "sheepskin," but of canvas, inscribed by the hand of the fair graduate. They did not call them diplomas; they called them "samplers." You may have seen a sampler done by your grandmother or great-grandmother. It is a piece of canvas about twelve inches square, and at the top the alphabet is worked out in infinitesimal stitches, and if the young woman's education was very elaborate she added it in Roman characters. This canvas was put under glass and

framed, and hung on the wall, the pride and admiration of the family. The sampler that I saw was worked by the daughter of a colonial family. She was rather more ambitious than the ordinary girl, and she had undertaken to represent the scene of the Garden of Eden. The tree of the knowledge of good and evil arose exactly in the center and stood exactly straight. The main branches were exactly at right angles. The little twigs hung exactly at right angles, and on these hung pumpkin-sized apples that filled me with terror for the life of Eve, who reclined luxuriously on paris-green grass, the blades of which stood up straight, but at very irregular intervals. Eve was fearfully "made up." Her hair was arranged with most elaborate pains, and fastened with a comb. It was very plain that Eve never had attended a woman's congress, or been in a dress-reform meeting, because in the outline of her figure no provision was made for the proper functions of her heart, her stomach, her liver, and her lungs. I feel certain that there was no legislation against crinoline, because she had gone to the full extent of hoop-skirts; and Adam stood at the side of the tree of knowledge of good and evil resplendent in colored waistcoat and knee-breeches and buttoned shoes.

As far as this wonderful work is from historical accuracy, and from truly artistic ideals, so far are the opponents of women's advancement from comprehending the true meaning and intent of this movement. They charge us with usurpation of men's prerogatives, with repudiation, and with nullification.

By our participation in the municipal government of Kansas we have shown that we are not nullifiers, but that those who would deprive us of suffrage are nullifiers of the decrees of the Almighty. The Almighty has decreed that each human being shall be responsible for himself. They charge us with repudiation because we are mothers; because we are home-makers and home-keepers, because we have special duties; this is to say that we are repudiators because we would make youth safe, because we would

HON. BENJAMIN BUTTERWORTH,
Secretary of the World's Congress Auxiliary of the World's Columbian Exposition.

make the city streets clean, and because we would make the girls safe. We have repudiated no special duty of women; we believe in those duties, and we urge the further extension of them to women. They say we are usurpers of their prerogatives. To me it is very silly that women and men should talk about women being usurpers of the prerogatives of man. The right has been ours as long as we have lived in this country; as long as we have brought up children; as long as we have paid our taxes. I say this right has been ours, and that we have been deprived of the exercise thereof; and now we are demanding that we shall be permitted to exercise all the rights which are ours. But these people say we are too conservative to make useful voters; our work shows that we are not too conservative to be useful as voters. Our conservatism is not of the sort to shrink from duty and right. Whenever a measure requires courage we have not been found wanting. A Congressman said to me not long ago that we have not a clearly defined idea of what we would do with the ballot. I said, "I wish you might visit us and satisfy yourself of the worth of the women voters in the State of Kansas, and you would see that they have very clearly defined ideas, and have carried those ideas through and brought their work to a success. The men say we are the despair of the parties. We often do work at cross-purposes with them, and we arouse antagonism against our sex, but we usually gain our point in securing the sort of government we desire. You ask why the women of Kansas have voted so largely with the Republican party? I answer, for several strong reasons; one of these is gratitude of the women of the State of Kansas to the party which extended to them the municipal suffrage. Here is a lesson for all parties, especially in those States in which woman suffrage bills are now pending. We have now come to the time of urging the submission of a constitutional amendment which provides for the full enfranchisement of the women of the State of Kansas. It is apparent to all those who stand in the

suffrage watchtower that the conditions are peculiarly favorable for the adoption of this amendment. We are hopeful that within eighteen months we shall have full citizenship and exercise all the powers of citizens in the State of Kansas, and we entreat all friends of this nation to bear these things in mind. Consider our situation, remember our needs, and come to our aid. While the conditions are peculiarly favorable, the difficulties are tremendous. The work will be gigantic. We are preparing for the most vigorous woman suffrage campaign that has ever been conducted in this nation. To do this we must have money. All our work will be gratuitous, but we ask that you shall help us financially and send us workers, and let each State take upon itself the burden of sending to us a speaker, for we shall organize in every school district, and every little village, and every town. We do not propose to leave a foot of the great State unworked. It is a great State, the State of Kansas. It is four hundred miles long, two hundred miles wide, a thousand miles deep, and as high as the sky. There are many people who are coming there who must be converted. There is a constant immigration, and we can not leave a single thing undone. These people are constantly coming in, and they must be met. We must teach them what the full citizenship of women means. We must answer all their opposing arguments, and at last lead them triumphantly to the ballot-box to vote for the amendment which shall make us politically free.

DR. SARAH C. HALL OF KANSAS DISCUSSED THE PRECEDING PAPER AS FOLLOWS:

"We Kansas women were partially enfranchised in the winter of 1887, and in April came our spring election. In our State, as in others, the election is preceded by caucuses or primaries. The women were curious to know what share they would have in the primaries. About one-half

of the representatives elected to the nominating convention were women."

Doctor Hall was herself a member of the nominating convention. She gave an amusing account of the rapid growth in the importance attached to her opinions after her election to this position. Numerous callers visited her to obtain her influence in the convention for themselves or for their friends; all, whatever their opinion concerning woman suffrage before that time, expressed their pleasure that women were to assist in the nomination of municipal officers. These facts were stated to show that the possession of political equality by them would increase the respect entertained for women in the average mind.

Organization among Women as an Instrument in Promoting the Interests of Political Liberty — Address by Susan B. Anthony of New York.

During the week of the presentation of the work of the various organizations that have been represented in this Congress, organizations from the Old World and the New, I have been curious to learn that "all roads lead to Rome." That is to say, it doesn't matter whether an organization is called the King's Daughters, the partisan, or non-partisan Woman's Christian Temperance Union; whether it is called a Portia club, a sorosis, or a federation of clubs; a missionary society to reclaim the heathen of the Fiji Islands or an educational association; whether it is of the Jewish, of the Catholic, of the Protestant, of the Liberal, or the other sort of religion; somehow or other, everybody and every association that has spoken or reported has closed up with the statement that what they are waiting for is the ballot.

Another curious thing I have noted as I have listened to their reports is, that one association, the Federation of Clubs, which is only three years old — not old enough to vote yet —

can count forty thousand members; that the Relief Associations of Utah, which is perhaps a quarter of a century old, reports thirty thousand members; that the Christian Temperance Union, which is yet but a little past its second decade, can report a half-million members; that the King's Daughters, only seven years old, can report two hundred thousand members; and so I might run through with all the organizations of the Old and the New worlds that have reported here, and I will venture to say that there is scarcely one of them that does not report a larger number than the Woman's Suffrage Association of the United States. Now why is it? I will tell you frankly and honestly that all we number is seven thousand. This is the number that reported this year to the national organization, which is an association composed of all the State societies and local societies that are united and that pay a little money. These other societies have a fee, or I suppose they do. But I want to say that all this great national suffrage movement that has made this immense revolution in this country, has done the work of agitation, and has kept up what Daniel Webster called it, "this rumpus of agitation," probably represents a smaller number of women, and especially represents a smaller amount of money to carry on its work than any other organization under the shadow of the American flag. We have known how to make the noise, you see, and how to bring the whole world to our organization in spirit, if not in person. I would philosophize on the reason why. It is because women have been taught always to work for something else than their own personal freedom; and the hardest thing in the world is to organize women for the one purpose of securing their political liberty and political equality. It is easy to congregate thousands and hundreds of thousands of women to try to stay the tide of intemperance; to try to elevate the morals of a community; to try to educate the masses of the people; to try to relieve the poverty of the miserable; but it is a very difficult thing to make the masses of

women, any more than the masses of men, congregate in great numbers to study the cause of all the ills of which they complain, and to organize for the removal of that cause; to organize for the establishment of great principles that will be sure to bring about the results which they so much desire.

Now, friends, I can tell you a great deal about what the lack of organization means, and what a hindrance this lack has been in the great movement with which I have been associated. If we could have gone to our State legislatures saying that we had numbered in our association the vast masses of the women; five millions of women in these United States who sympathize with us in spirit, and who wish we might gain the end; if we could have demonstrated to the Congress of the United States, and to the legislatures of the respective States, that we had a thorough organization back of our demand, we should have had all our demands granted long ago, and each one of the organizations which have come up here to talk at this great congress of women would not have been compelled to climax its report with the statement that they are without the ballot, and with the assertion that they need only the ballot to help them carry their work on to greater success. I want every single woman of every single organization of the Old World and the New that has thus reported, and that does feel that enfranchisement, that political equality is the underlying need to carry forward all the great enterprises of the world — I want each one to register herself, so that I can report them all at Washington next winter, and we will carry every demand which you want.

I want you to remember that Mrs. Rachel Foster Avery is to make the closing speech, and that this meeting is not adjourned; and I want all of you to bear in mind that the two young women who have made this Congress possible are my children. They were educated in this very small company, this small organization of which I am a member; and I am proud to say that that organization has gradu-

ated a great many first-class students, and among them none so near to my heart as May Wright Sewall and Rachel Foster Avery.

SAME SUBJECT — ADDRESS BY LILLIE DEVEREUX BLAKE OF NEW YORK.

I am going to call your attention to two great reasons why we ought to have the right to vote. The primary reason is because we ought to have industrial equality with men. What is the reason that so many women are asking for the privilege of the ballot? It has been said that no women except a few unhappy wives and disappointed old maids want to vote. Who, then, are the people that have been occupying the platforms of this Congress? What does political liberty mean for woman? It has been bitterly said that in the markets of the world there is nothing so cheap as womanhood, and it is literally true. Place that saying beside this other, that woman is to-day paid for her dishonor better than for anything else. Now we are asking for these privileges in order that the humblest and the highest workers may have equal pay with men for equal work. Not better, but the same. You ask, "What good will the ballot do?" We have in the State of New York thirty thousand women teachers, paid only about two-thirds as much as the men who work beside them, who are as good teachers, if not better than the men. Suppose these women were voters; they would then control every assembly district in the State. You will see then why these women want to have the right to vote.

One other point is that women ought to have equality before the law in all respects, and protection under it. There is an infamous law which still prevails through the length and breadth of the United States, with only a few exceptions, which gives the father the absolute control of the child. Now in New York, within a few weeks past, the

law has been changed so that the father and the mother are joint guardians of the child. How long are we going to have the protection of this law? In 1860 a liberal law was passed, and it stood for more than eleven years on the statute books, and then an infamous legislator, for the benefit of a friend, had the law repealed, and for twenty years we had to endure that awful law. We have now had the law amended, but how long can we keep it? I tell you without the ballot, without the protection it gives, we are not secure in any right. The ballot is the foundation of political liberty.

On the dome of the Capitol of the United States there is the Statue of Liberty. All of you who have ever seen it recollect how she is represented. When that statue was to be designed a committee of Congress was appointed to determine upon the design, and upon that committee was Jefferson Davis, then a Senator of the United States. One of the members proposed to represent the Goddess of Liberty with an ordinary Phrygian cap. Jefferson Davis said, "No, that cap was worn by a slave; Liberty has always been free. Put upon her a helmet." And that is the way that Liberty stands, helmeted, and with sword and shield. If women were made free to-day, the Phrygian cap would be appropriate, because we have so long been slaves. We hope the time will come when emancipated woman will stand with the helmet on her head, with the shield of purity on her arm, and the sword of truth in her hand.

Woman's Position and Influence in the Civil Law — Address by Martha Strickland of Michigan.

A consideration of woman's position in the civil law — that is, in our present system of jurisprudence, more properly called "municipal law" — necessarily involves a consideration of our earliest English ancestors, of their mental and physical qualities, the climate and material environ-

ment in which they lived, their origin and growth as a people, and their development into a nation — all, in short, which goes to make up the character of a government.

M. Taine, in his "History of English Literature," says: "At the basis of the present, as of the past, ever reappears an inner and persistent cause, the character of a race." This is as true of the jurisprudence as of the religion and literature of a people. The law under which we live to-day in this country is made up of common law and statute law, the unwritten and the written law, and much the greater part of our rights and duties is found in that body of legal principles which became established through the usage of the English people to the time of the American Revolution. This is the source, primarily, of all the rights and disabilities, the privileges and duties of the American woman of the present. To find our status in the law we necessarily turn to this vast body of precedents, and we find that the English common law bears the stamp of the early Anglo-Saxon character. The Saxons were a warlike and a brawny race; they loved freedom, but it was the freedom of a semi-savage state; they maintained rights, but such rights as military minds conceive; they fought for equality, and the fighters were the ones who dictated it; they established institutions bearing the stamp of their own character, and that these institutions were in the likeness of sturdy and material natures may be traced in the Constitution of England and in the principles of the common law. Notwithstanding the occupation of the British Island by the Romans, their mental development and esthetical culture found no congenial home in the rude time and among the rude inhabitants of the northern island by whom it could not be assimilated; when, therefore, the Southern conquerors withdrew, the British nature reasserted itself.

The Normans carried to England the pride of conquest and feudal learning. They fettered the people with the most rigorous of feudal governments and held the bold and

fearless Saxon spirit in subjection; still the hardy northern stock made its influence felt, and stamped with its character the institutions which became established in England. Vital through the oppressions and suppressions of the conquest, the Anglo-Saxon rights became the rights of Norman England. For centuries in the south of Europe there had existed a civilization — the Roman — in which the idea of freedom included the freedom of wife and mother to a considerable degree; but to the northward was developed a semi-civilization where freedom, equally cherished, pertained to the only recognized force in society — the man. In a wilderness, and among warlike tribes, it takes masculine force and masculine courage to maintain life for self and family; and to these qualities would naturally attach the rights and duties of social government. Hence, while Southern Europe, in the Roman civilization, presents to the historian a society made up of individuals where the warlike and the peaceful, the muscular and the nervous, the masculine and the feminine natures have almost equal freedom — a society where the individual is the unit of government — Northern Europe, and especially the British Islands, presents to the same observer a society whose fundamental principle is that the family is the unit of government. The sunny skies of Italy smiled upon the queenly mother, the inspirer of youths, but the foggy air of Britain enveloped a servant ministering to the physical wants of her household. Held close in the protection of the master the Saxon mother reared her family and labored for the future, as she could not have done in a sphere forbidden to her alike by natural and human law; the muscular, the material representatives of the human race ruled the civilization which founded the British Government, and, as already said, their rights, their legal privileges are the ones embodied in the common law. To the time of the American Revolution this common law is our law. Since then it has been modified in two ways — by a subtle, almost imperceptible and gradual change, caused by the development of the

[illegible] jurists to a broader perception of the rights [illegible] humanity, and by statutory enactments [illegible] directly and positively change the law from time to time in certain particulars. It is the province of the courts [illegible] make law but to expound it, and were it not for the [illegible] change in the perceptions of mankind as to the principles of right and justice there would be no modification of the common law, but it is impossible for many judges of varied experiences always to expound the same principles in the same way, and it therefore follows that a minimum amount of change does take place in the unwritten [illegible] of a people. In this fact woman owes in a slight [illegible] in improved position in the law; that which is held in one period [illegible] justifiable in accord with the rights of a husband and father is held in a later period [illegible] extreme cruelty and violative of the right and privilege of the wife and mother; and thus in [illegible] to domicile and to the nurture [illegible] the law of husband and wife, [illegible] of woman has been modified.

[illegible] statute law of America, and particularly [illegible] western States, that we find the [illegible] removed the common law [illegible] so far as yet they have been re[illegible] however, never applied to the [illegible] common law but only to certain par[illegible] specific matters were brought [illegible] to the attention of our legislators. It [illegible] changes are fragmentary, and to a con[illegible] inconsistent and inharmonious with the [illegible] so that the real status of woman to-day is [illegible] upon the old common-law disability growing [illegible] theory of the unity of the family, while at the [illegible] and there she holds a position of con[illegible] freedom and power. She still is, if married, only a part of an entity. She lives in a state of coverture, that is, a subject condition in which she is covered,

or held, or protected by the stronger member of the family — her husband. Therefore, he represents her; therefore, her domicile follows his; therefore, his judgment as to the care, nurture, and control of her children is authoritative. As a matter of law, in nearly all of the States of the Union the man possesses by virtue of his fatherhood the right to the custody and control of the children; but by statutory changes in most of the States he does not now, as formerly, upon marriage, become possessed of such property as his wife may then own; still, he has the right to-day (in spite of the statutes giving to a married woman the right to own and hold property hers before marriage, and that acquired by gift or purchase afterward) to collect her wages in the most liberal and enlightened States of the Union.

No longer than one year ago the Supreme Court of the State of Michigan directly held this doctrine, thereby merely announcing a familiar principle of the common law which had never in that State been repealed. The case is an interesting one from the illustration it presents of the fact that the most enlightened judgment of to-day may be wholly in advance of the existing law. The circumstances were these:

An elderly gentleman of property becoming ill was taken into the home of a neighbor and by the woman of the house kindly nursed until his death. When his estate was being administered in the Probate Court the woman presented her claim for services; it was denied. There was no dispute of her having performed them, nor of their value, but the court held that the woman, being a wife, had no right of action; that her services belonged to her husband, and must be considered as rendered for him; that the claim being made in her name, and there being no evidence of an assignment to her of the claim from her husband, she had no right of action and could not recover. The case was carried through the circuit to the Supreme Court of the State, where the doctrine of the Probate Court was reaffirmed.

In another case passed upon by the same court at the same term a similar affirmation of a common-law disability was made, although, owing to the nature of the case, it operated to the immediate benefit of the wife. A married woman owning certain real estate neglected to pay her taxes, whereupon the marshal, with a tax-warrant for their collection, levied upon her personal property, consisting of clothing and other personal possessions. A part of the property levied upon had belonged to her before marriage, but most of it consisted of clothing purchased and made in the "ordinary course of married life," as the court stated in rendering the decision. The husband thereupon brought replevin for the property from the marshal, setting up, as of course he must, his personal ownership of the property, being careful to replevin only that which had been purchased during marriage. This case also found its way to the Supreme Court, and the right of action in the husband was maintained and he recovered the property; thus, you see, by a curious anomaly, wresting the common-law disability of the wife to the purpose supposed by some to be inimical to the common-law unity of the family, that of a wife's wearing her husband's clothes.

Perhaps in no one feature of the law has there been greater change by statutory enactment than in that of dissolution of the marriage bond in case of ill-doing of one of the parties. The statutes of the States are too various for presentation here, but in a general way certain principles characterizing the innovations may be given. In spite of the popular belief to the contrary, fostered by the sensual and sometimes incomplete newspaper reports of the proceedings in divorce cases, it is a principle of universal application that dissolution can not be had where both parties are at fault. It is only for evil-doing on the part of one, with right-doing on the part of the other that divorce is legally granted. Again, contrary also to a somewhat prevalent opinion, divorce is not granted for incompatibility, and never is it granted from the standpoint of the

law when desired by both parties. The one must have done wrong, contrary to the wish of the other, and that other have sought redress against the desire of the one, if relief is to be obtained. Should the knowledge of an agreement between the parties for the obtaining of the divorce come to the court before decree the case is lost; should it come after decree the divorce is held invalid. This wrong-doing must be that specified by the statute of the particular State in which relief is sought, and that State must be the State in which the one seeking relief has bona fide residence. Over and over again divorces have been held invalid by the courts of the State in which the applicant really resided, though granted by a sister State in which residence had been falsely claimed. It may be said that, as a matter of fact, divorces are frequently granted where mutually desired. This is very true, but the mutal desire does not, and must not, appear in the proceedings. Should it do so it would be fatal to the case. What appears in these cases is that the defendant does not defend, obviously because he is guilty and therefore has no defense, so argues the law; but even then the complainant must make his or her case. Decree for divorce can not be taken upon the confession of judgment. True, it is not necessary to make so strong a case against one not defending, but it must be made by proof establishing clearly the commission of the wrong-doing prescribed by the statute as a cause for dissolution. The self-respecting lawyer takes infinitely more care in his preparation and presentation of a divorce case when it is defended than in any other, for his chances of success are at the minimum, the number of victories in contested divorce cases averaging less than in any other kind of litigation, with the possible exception of litigation between a person friendless and in poverty and a powerful corporation. The theory of the law of divorce is that it is granted to the innocent party as a relief from the statutory wrong-doing of the other, and as a punishment to the guilty one. The grounds of divorce provided by the laws of the

more liberal States are, generally speaking, adultery, impotency, extreme and inhuman cruelty, gross and wanton non-support of wife with ability to support, and desertion. In the case of desertion especially there must be unwillingness on the part of the innocent party. It is not desertion if the one deserted is willing the other shall go. The statutes in this case provide the period for which the desertion shall have continued before constituting a ground for divorce.

These are in the main the principles underlying the present divorce laws. As before said, the statutes are not uniform, many of the States permitting divorce for the sole cause, adultery; others prescribing more than the one cause, but not all of those given above. There is, too, a great difference in the holdings of the court as to what constitutes gross and wanton non-support and extreme cruelty. I know of a case in which a learned judge writing a dissenting opinion, and holding that a decree of divorce should not be granted, intimated that the evidence showed the husband had choked his wife, and had given her physical blows, but notwithstanding, gathering from the testimony that she had married her husband with a view of support, held, to quote his language, that "she should be prepared to abide by the ordinary inconveniences of married life." On the other hand, it is not uncommon for the judicial mind to see that certain phases of conduct wholly apart from physical abuse and indignity may constitute more extreme cruelty than any amount of physical violence. Thus there is great latitude for different administration of the same statute by the exercise of discretion by the various courts. Especially do we find this variance in the administration of the law relating to the custody and control of children in cases of separation of the parents. Where they do not separate, there is, as we have already seen, no question as to this, for the guardianship vests in the father by virtue of his fatherhood. In case of separation he formerly took the child. Now some of the most liberal statutes provide that the

children below a specified age shall be put in the custody and control of the mother, and that those over that age shall remain under the control of the father; but these statutes are themselves subject to the discretion of the judge upon the point of the welfare of the child, and no judge is required to make other disposition upon this point than that which he deems desirable. It follows, therefore, that in some courts children are frequently confided to the mother, while in other courts, under the same statute, and upon the same state of facts, they are retained by the father.

As a consequence of the father's legal guardianship of the child, he has the right to appoint the testamentary guardian, and formerly he could do so without regard to the wishes of the mother. In certain States this right has been modified; in others it remains unchanged. In Michigan, although he may appoint the testamentary guardian, the Probate Court, before confirming the appointment, on the probating of the will, is required to cite the mother to appear before it and give her view of the appointment. There is nothing, however, which binds the judge to regard the mother's view, so that really the law is not greatly improved.

The legal unity of husband and wife has perhaps been more strenuously retained in the matter of their testifying for or against each other in the courts, and also in regard to an action by the wife for the tort of the husband, than in any other particular. In some States if the consent of the husband or wife is given the testimony of the other may be taken. In other States not even this is allowed. Until very recently the wife has been supposed to be incompetent to bring an action of tort against her husband. In so far as the statutes of the various States have removed common-law disabilities and secured positive rights to women, they have done so by departing from the common-law theory of the family as the unit of society and recognizing the distinctive individuality of the married woman. It must

ever be that partial changes, not affecting the underlying principles of law, can give but incomplete relief.

So far the law has been considered with regard to the status or position of the married woman. The changes relating to woman irrespective of marriage are chiefly those granting the franchise and relating to her right to office. In many of the States woman has modified suffrage. This is granted generally upon matters relating to schools. In a few of the States she has municipal suffrage, and in one full suffrage.

Her right to office is more extended. She has a common-law right to the offices called ministerial as distinguished from judicial. To the former, the English decisions from James I. down establish her right. This right was first recognized as a consequence of her inheritance of property. In early times in England she could not inherit the estates of her ancestors; but later improper feuds came to be recognized in the law, and these, it was held, might descend to a woman. Finally her right to the offices attached to her estate was recognized, and from this beginning is to be traced her common-law right to office. The question frequently came before the courts in those early days, and the right was sustained upon the theory that the offices being ministerial their functions were susceptible of exercise through a deputy, and therefore woman, being able to appoint a deputy, might hold the title to the office. In such offices as require discretion deputies can not act, and these she could not hold. Curiously enough, this distinction has led to the anomaly that under it woman to-day is eligible to offices for which she is perhaps by nature least fitted; while many, regarding her fitness for which there can be no question, can not be occupied by her unless through statutory provisions. She may hold those in which a deputy may be appointed, though it be of so uncongenial a nature as that of constable or sheriff; she may not hold such as require the exercise of discretion, though it be one so congenial as that of legislator, governor, or judge.

Leaving the subject of woman's status in the law and approaching that of her influence, we come from a field rich with realities to one almost barren, unless it be in the promises of future possibilities. Woman's direct influence in the law can scarcely be said to exist, except in the few localities, already mentioned, where she has the franchise. Neither in the making of the law nor in administering it has she any direct influence; the most she can be said to have is the right of petition, and this right she is everywhere claiming. In many States this indirect influence has been felt in legislation relating to education, temperance, and sexual morality. There can be no question but that the sentiment of women in this direction has had a powerful indirect influence, and that our laws are from year to year becoming more and more (by fragments, of course) in harmony with their views.

It is in the administration of the law that her influence is least felt. So recently and so limitedly has she been received in the courts as an attorney, and so wholly is the entire personnel of the courts, with this single exception, made up of men, that her influence there can scarcely be claimed as available. This, in my judgment, is one of the most lamentable features of woman's position and influence in the law. The differences between man's nature and woman's nature are a bar, eternal as are nature's laws, to the equitable administration of justice by men alone. Men can not know all the subtle springs of feeling and action hidden within woman's complex organization. They can not measure her needs by their own, nor mark for her the path which her own nature and her nature's God traces through the wilderness of human thought and action. And yet from the paved market-place in ancient Rome, where sat the magistrates for the transaction of their business, to the wider forum of civilized America, woman's legal rights have been brought to the bar of masculine knowledge and manly chivalry. The result is that women have suffered, and through women all humanity. For

broad as is man's outlook upon the world of knowledge, and deep as are the well-springs of his love and tenderness for woman, that complete appreciation of needs and innate sympathy with wants which members of one sex alone can have for one another, and which is the golden heart of justice has been wanting to his adjudications. It is sometimes claimed that men are better friends to women than women are to one another. All womanly, worldly experience denies this. Men are, it is true, generous lovers; but when it comes to a matter of simple, true, appreciative friendship that of women for women can not be surpassed, and is equaled only by that of men for men. There is an innate knowledge that comes from sameness of organization which seizes upon the difficulties of life and solves the problem for weal or woe without delay or difficulty. This innate knowledge women have of women, and men of men; but the distinct individuality of the sexes forbids it to one sex of the other, and so we find that the administration of law involving women's interests to-day wants the complete justice which the advanced thought of the time demands. Not only must women for the establishment of their complete rights be represented at the bar by those of legal knowledge who are capable of viewing their interests from the standpoint of perfect sympathy, but they should be able to take their rights and wrongs to courts capable of the same perfect understanding, and submit their causes to juries of their fellow-women, to juries of their unquestioned peers. Perhaps among all the innovations in Edward Bellamy's wonderful book, "Looking Backward," the most important is the one answering this need. He [illegible] is a system in which causes where both parties are women are tried before women judges, while those where the litigants are a man and a woman are tried before judges of either sex. This is what we need now, and it is as well adapted to our own time as to the year 2000—at least it is as well adapted as any scheme for the advancement of women can be under our present industrial system.

It may not be necessary that in every case where women are litigants only women should be upon the bench and jury. It probably would be better that both sexes be represented even then. There can not be as rounded, complete, harmonious action in any department of life by men or women alone as there can be by both.

Humanity is dual in its nature, and the masculine and feminine qualities gain additional strength and perfection through union with each other. Possibly, nay, I would say certainly, woman's judgment upon woman might well be tempered by that mercy toward women which is the proverbial quality of man. But the knowledge each sex has of its own needs is, after all, the chief requisite in judge and jury; and if the qualities of both sexes are not to be brought into play, then by all means let women's interests be the especial care of women, and men's interests be the especial care of men. In the practice of the law the opinion has been forced upon me that not only is there need of women lawyers, but of women in all parts of our judicial system. Now it is a mother asking for the custody of her child, and that too in a State where the laws are so liberal that in case of separation of father and mother the mother is *prima facie* entitled to its custody, and the burden of proof is upon the father to show the mother's unfitness; but the judge, admitting the mother's perfect competency, gives the custody of a little deaf and dumb girl of nine years to the father, because, as stated by him, "the father appears to love the child, and I think would suffer very much in giving it up." Again, when an unhappy wife and mother wins relief from bonds not longer to be endured because of the fault of the husband and father, and is given, as she should be, the custody of her children, it is of almost universal practice for the judge, in dividing the property acquired during the marriage, to give the wife often less, but never more, than one-third of the estate. From this third she must support and rear her children and maintain herself, handicapped as she is both

by her sex and her guardianship of her little ones; while their father, with none but himself to support, and better equipped by nature and social economic conditions for a struggle with the world, is permitted to retain two-thirds of the whole. The judge is familiar with the wants of men in the business world; he knows the needs of the man for capital, and he reasons, "If I take from him more than a third of his property he will be crippled, and perhaps can not keep his business standing," etc.; and so, without meaning to be heartless or unfair, he, because of his incompetency to view the situation of the woman from the standpoint of experience, fails in complete equity. A woman would know full well the difficulties to be met by a mother thus thrown upon her own resources, and would add the weight of her knowledge to the decision. There is, perhaps, in the whole range of our daily experience no more glaring inconsistency than the failure to give women their full property rights, while at the same time deprecating their entering various new fields for their own and their children's support. "Women should remain in the home; they have higher and holier duties to perform than that of bread-winning," is cried from every side; and then straightway, if their rightful protector fails in his duty, instead of giving his substance to the woman so that she may remain in the home and fill her "proper sphere," the court gives her a paltry part, and she is left to perish in that home, or to go out into the world and compete with man for daily bread.

But space does not admit of relating the cases which have demonstrated to me the truth of my position. I must content myself with showing its antecedent probability from propositions admitted by all, and the assertion that my experience confirms it. In the relations of husband and wife, parent and child, guardian and ward — all the domestic relations, in short — a little thought will show that woman's knowledge — woman's instinct, if so you please to call it — should find play in their adjustment. What can the man

and father know of the vital interests of the woman and mother? He can learn something from what he sees as, standing upon the eminence of fatherhood, he looks up to the summit of motherhood towering beyond him. But, ah! who shall say what verdant depths, what crystal springs of thought and feeling are hidden beyond his ken! Do not misunderstand me. I am not arraigning man's wisdom, man's love of justice, or that attribute which gives the charm of poesy to life's prosaic details — man's chivalry; I am merely saying that there are some things men do not know, that men can not learn, and that women do know. Neither do I arraign the past, nor fail to see how natural it is that we to-day are suffering the necessary results of having outgrown our environment. Our civilization had its birth in a crude and barbarous age; and especially, as we have seen, did our common law spring from a condition far different from the present. It had its origin and early development when the material interests of life were uppermost; when the muscular, the aggressive qualities of human nature were the ones required for the establishment of human rights and the maintenance of human government. And so man, by nature endowed with the ability to cope with the necessities of those times, was the active element in society and government, and naturally gave the coloring of his nature to the jurisprudence which developed. In this jurisprudence woman, the member of the human race representing by her weaker physical organization and her peculiar qualities of mind the more esthetic and ethical interests of the race, held the place of ward, so to speak, to the dominant sex. It was sought to protect her, that her high mission of motherhood might not be jeopardized by contact with the crude and incongruous influences of outer life in a material age. And it is well. Who shall say what development the race may not have reached from this very protection; from the seclusion incident to the condition of coverture and dependence! We can not know. The most that we can say is that whatever of greatness and

glory womanhood has reached has been achieved under the conditions men have imposed. That other conditions would have produced better results is not known, and does not to me seem probable. Now, however, all is changed, or at least is changing. The material world is well-nigh subdued. Man's dominion over the earth is accomplished. There is developing a desire for a more esthetic and ethical era among mankind. After a little, upon the world of human life there will burst the full day of woman's emancipation. In that day will be recognized the distinct individuality of her nature, and the need for full and perfect justice, that her qualities of head and heart may be brought into play. Then in the forum she will take her place by the side of her brother man, endowed with full powers to administer justice. The two shall form a perfect whole, each part supplementing the other, and each giving to the other the benefit of a different organization and a different experience.

From this view of woman's position and influence in the civil law let us gather hope for the future of humanity. Gradual as the change from her condition of dependence to her present anomalous position of semi-independence has been, we can see that it is in the logic of human progress for her to attain equality.

The Ethics of Suffrage — Address by Elizabeth Cady Stanton of New York.

The basic idea of the republic is the right of self-government; the right of every citizen to choose his own representatives and to make the laws under which he lives; and as this right can be secured only by the exercise of the right of suffrage, the ballot in the hands of every qualified person indicates his true political status as a citizen in a republic.

The right of suffrage is simply the right to govern one's

self. Every human being is born into the world with this right, and the desire to exercise it comes naturally with the responsibilities of life. "The highest earthly desire of a ripened mind," says Thomas Arnold, "is the desire to take an active share in the great work of government." Those only who are capable of appreciating this dignity can measure the extent to which women are defrauded as citizens of this great republic; neither can others measure the loss to the councils of the nation of the wisdom of representative women.

When men say that women do not desire the right of suffrage, but prefer masculine domination to self-government, they falsify every page of history, every fact of human nature. The chronic condition of rebellion, even of children against the control of nurses, elder brothers, sisters, parents, and teachers, is a protest in favor of the right of self-government. Boys in schools and colleges find their happiness in disobeying rules, in circumventing and defying teachers and professors; and their youthful pranks are so many protests against a government in which they have no voice, and afford one of the most pleasing topics of conversation in after life.

The general unrest of the subjects of kings, emperors, and czars, expressed in secret plottings or open defiance against self-constituted authorities, shows the settled hatred of all people for governments to which they have not consented. But it is said that on this point women are peculiar, that they differ from all other classes, that being dependent they naturally prefer being governed by others. The facts of history contradict the assertion. These show that women have always been, as far as they dared, in a state of half-concealed resistance to fathers, husbands, and all self-constituted authorities; as far as good policy permitted them to manifest their real feelings they have done so. It has taken the whole power of the civil and canon law to hold woman in the subordinate position which it is said she willingly accepts. If woman had no will, no self-

assertion, no opinions of her own to start with, what mean the terrible persecutions of the sex in the past?

So persistent and merciless has been the effort to dominate the feminine element in humanity, that we may well wonder at the steady resistance maintained by woman through the centuries. She has shown all along her love of individual freedom, her desire for self-government; while her achievements in practical affairs and her courage in the great emergencies of life have vindicated her capacity to exercise this right.

These, one and all, are so many protests against absolute authority and so many testimonials in favor of self-government; and yet this is the only form of government that has never been fairly tried.

The few experiments that have been made here and there in some exceptional homes, schools, and territories have been only partially successful, because the surrounding influences have been adverse. When we awake to the fact that our schools are places for training citizens of a republic, the rights and duties involved in self-government will fill a larger place in the curriculum of our universities.

Woman suffrage means a complete revolution in our government, religion, and social life; a revision of our Constitution, an expurgated edition of our statute laws and codes, civil and criminal. It means equal representation in the halls of legislation and in the courts of justice; that woman may be tried by her own peers, by judges and advocates of her own choosing. It means light and sunshine, mercy and peace in our dungeons, jails, and prisons; the barbarous idea of punishment superseded by the divine idea of reformation. It means police matrons in all our station-houses, that young girls when arrested during the night, intoxicated and otherwise helpless, may be under the watchful eye of judicious women, and not left wholly to the mercy of a male police.

In religion it means the worship of humanity rather than of an unknown God; a church in which the feminine ele-

ment in Christianity will be recognized, in which the mother of the race shall be more sacred than symbols, sacraments, and altars; more worthy of reverence than bishops and priests.

A government and a religion that do not recognize the complete equality of woman are unworthy our intelligent support. And what does woman suffrage mean in social life? Health and happiness for women and children; one code of morals for men and women; love and liberty, peace and purity in the home; cleanliness and order in the streets and alleys; good sanitary arrangements in the homes of the poor; good morals and manners taught in the schools; the crippling influence of fear of an angry God, a cunning devil, censorious teachers, severe parents, all lifted from the minds of children, so long oppressed with apprehensions of danger on every side. We can not estimate the loss to the world in this repression of individual freedom and development through childhood and youth.

Woman suffrage means a new and nobler type of men and women, with mutual love and respect for each other; it means equal authority in the home; equal place in the trades and professions; equal honor and credit in the world of work.

Our civilization to-day is simply masculine. Everything is carried by force, and violence, and war, and will be until the feminine element is fully recognized and has equal power in the regulation of human affairs. Then we shall substitute coöperation for competition, persuasion for coercion; then we shall have everywhere

> Two heads in council, two beside the hearth,
> Two in the tangled business of the world,
> Two in the liberal offices of life,
> Two plummets dropped for one to sound the abyss
> Of science and the secrets of the mind.

If woman suffrage means all this, surely it is the greatest question ever before any nation for consideration, and imperatively demands the prompt attention of the leading minds of our day; and women themselves must make this the primal question in their own estimation.

The enfranchisement of women in England and America would give new dignity, self-respect, and hope to the women of every nation in the uttermost isles of the sea.

It is a singular fact that we have never been able to enlist any large number of women to labor with enthusiasm for their own emancipation. They will work with the utmost self-sacrifice for temperance, political parties, churches, foreign missions, charity fairs, monuments, anything and everything but their own emancipation. I heard a young clergyman say that the ladies of his congregation had given him in one year thirteen pairs of embroidered slippers and twenty dressing-gowns, and probably not one of them would give a dollar a year for a woman suffrage paper; and yet this is the most momentous reform that has yet been launched on the world — the first organized protest against the injustice which has brooded over the character and destiny of one-half the human race.

A tariff for revenue, a silver currency, the annexation of Hawaii, our fisheries in Bering Straits, the comparative merits of the Republican and Democratic parties, or even the success of the World's Fair — important as these all are — sink into utter insignificance when compared with the emancipation of one-half the human race, involving as it does the higher development of the whole race.

The protracted struggle through which we have passed, and our labors not yet crowned with victory, seems to me sometimes like a painful dream, in which one strives to run and yet stands still, incapable alike of escaping or meeting the impending danger.

But I would not pain your ears with a rehearsal of the hopes ofttimes deferred and shadowed with fear; of the brightest anticipations again and again dimmed with dis-

appointment. I will leave it to your imagination to picture to yourselves how you would feel if any one of you had had a case in court, or a bill before some legislative body, or a political aspiration, for nearly half a century, with a continued succession of adverse decisions; and yet the future is so full of bright promises for us that we still hope and labor while we wait.

Woman suffrage means a free use of all the opportunities for higher education, and that physical training necessary for abstruse thinking. Schools are already being established in many countries for the physical training of girls by every variety of gymnastics, by fencing, boxing, swimming, military drill, and by all sorts of outdoor amusements, hunting, shooting, riding on horseback, on bicycles and tricycles, playing foot-ball, base-ball, and tennis.

All that remains to secure our complete emancipation is to arouse women themselves from their apathy and indifference. Some one has suggested that women are too generous and unselfish to work for themselves. John Stuart Mill says that "woman's pet virtue is self-sacrifice." If this be so, I would suggest that in this reform there is still abundant opportunity for self-sacrifice, as perchance none of the blessings of our present labors may be enjoyed by ourselves. We have lived to see the principle of woman suffrage conceded in many civilized countries, but the full fruition of the experiment is still in the future. Our work is preëminently unselfish; we still have persecution, ostracism, ridicule, but the blessings may be for other generations. We have the satisfaction, however, to know that we have done our duty in a holy cause, and laid the foundation for the highest civilization the world has ever witnessed, though we may not live to enjoy its full benefits.

Enough for us to see the day dawning, the coming glory on every side, enough for us to know that our daughters to the third and fourth generation will enjoy the fruits of our labors, reap the harvests we have sown, and sing the glad songs of victory in every latitude and longitude, from

pole to pole, when we have passed to other spheres of action.

WOMAN AS AN ANNEX — ADDRESS BY HELEN H. GARDENER OF NEW YORK.

If it were not often tragic and always humiliating, it would be exceedingly amusing to observe the results of a method of thought and a civilization that has proceeded always upon the idea that man is the race and that woman is merely an annex to him, and exists because of his desires, needs, and *dictum*.

Strangely enough, the bigotry of sex bias and pride does not carry this theory below the human animal. According to scientists and evolutionists, and indeed even according to the religious explanations of the source and cause of things, the male and female of all species of animals, birds, and insects come into life and tread its path together as equals. The male tiger does not assume to teach his mate what her "sphere" is, and the female hippopotamus is supposed to have sufficient brain-power of her own to enable her to live her own life and plan her own occupations; to decide upon her own needs, and generally regulate her own existence without being compelled to call upon the gentlemen of her family in particular and all of the gentlemen of her species in general to decide for her when she is doing the proper thing. The laws of their species are not made and executed by one sex for the other, and the same food, sun, covering, education, and general conduct and opportunities of life which open to the one sex are equally open to the other. No protective tariff is put upon masculine prerogative to enable him to control all the necessaries of life for both sexes, to assure him all the best opportunities, occupations, education, and results of achievement which are the common need of their kind. In short, the female is in no way his subordinate.

In captivity it is the female which has been as a rule most prized, best cared for and preserved. In the barnyard, field, and stable alike it is deemed wise to kill most of the males. They are looked upon as good food, so to speak, but not as useful citizens. What they add to the world is not thought so much of — their capacities for future services are less valued than are those of the other sex. Even the man-made religious legends bring all these animals into life in pairs. Neither has precedence of the other; neither is subject to the other.

But when it comes to the human animal, "the final blossom of creative thought," as religionists word it, or of universal energy, as scientists put it, the male for the first time becomes the whole idea. A helpmeet *for* him is an after-thought, and according to man's teaching up to the present time an after-thought only half-matured and very badly executed.

In spite of all the practice on other pairs, one of each sex, it remained for the Almighty, or Nature, to make the mistake, for the first time, of creating a race with one of its halves a mere "annex" to the other — a subject, a subordinate, without brains to do its own thinking, without judgment to be its own guide.

In the case of all other animals each sex has its own brain-power, with which it directs its own affairs, makes its own laws of conduct, and so preserves its own individuality, its personal liberty, its freedom of action and of development.

I am not ignorant of the scientific facts that in nature among ants, birds, and beasts, there are tribes and communities where some are slaves, or are subject to others; but what I do assert is this, that this is not a sex distinction or degradation. It is not infrequently the males who are the subjects in those communities where liberty is not equal, and where, therefore, the very basic principle of equality is impossible or unknown.

Nowhere in all nature is the mere fact of sex made a

reason for fixed inequality of liberty; for subjugation, for subordination, and for determined inferiority of opportunity in education, in acquirement, in position — in a word, in freedom. Nowhere until we reach man!

Here, for the first time in nature, there enter artificial social conditions and needs. These artificial demands, coupled with the great fact of maternity under sex subjugation, linked with financial dependence upon the one not so burdened, have fixed this subordinate status upon that part of the race which is the producer of the race.

This fact alone is enough to account for the slow, the distorted, the diseased, and the criminal progress of humanity. Subordinates can not give lofty character. Servile temperaments can not blossom into liberty-loving, liberty-breathing, liberty-giving descendants.

Many of the lower animals destroy their young if they are born in captivity. They demand that their offspring shall be free; free from man's conditions or captivity, as it always has been free from the tyranny of sex control in their own species.

It is the fashion in this country nowadays to say that women are treated as equals. Some of the most progressive and best of men truly believe what they say in this regard.

One of our leading daily papers, which insists that this is true, and even goes so far as to say that American gentlemen believe in and act upon the theory that their mothers and daughters are of a superior quality, and are always of the first consideration to men, recently had an editorial headlined "UNIVERSAL SUFFRAGE THE BIRTHRIGHT OF THE FREE-BORN." I read it through, and, would you believe it, the writer has so large a bump of sex arrogance that he never once thought of one-half of humanity in the entire course of an elaborate and eloquent two-column article! "Universal" suffrage touched but one sex. There was but one sex "free-born." There was but one born with "rights." The words, "persons," "citizens," "residents of

the State," and all similar terms were used quite freely, but not once did it dawn upon the mind of the writer that every one of those words, every argument for freedom, every plea for liberty and justice, equality and right applied to the human race, and not merely to one-half of that race.

Sex bias, sex arrogance, sex pride, sex assumption is so ingrained that it simply does not occur to the male logician, scientist, philosopher, and politician that there is a humanity! They see, think of, and argue for and about only a sex of man, with an annex to him — woman. They call this the race, but they do not mean the race; they mean men. They write and talk of "human beings"; of their needs, their education, their capacities, and development; but they are not thinking of humanity at all. They are planning for and executing plans which subordinate the race — the human entity — to a subdivision, the mark and sign of which is the lowest and most universal possession of male nature — the mere procreative instinct and possibility. This has grown to be the habit of thought until in science, in philosophy, in religion, in law, in politics — one and all — we must translate all language into other terms than those used. For the word "universal" we must read — male; for the "people," the "nation," we must read — men. The "will of the majority — majority rule" really means the larger number of masculine citizens. And so with all our common language. It is mere democratic, verbal gymnastics, clothing the same old monarchical, aristocratic, mental beliefs with "the divine right" of man, and making woman his subject and perquisite.

It does not mean what it says, and it does not say what it means. Our thoughts are adjusted to false forms, and so the thoughts do not ring true. They are mere hereditary forms of speech. All masculine thought and expression up to the present time have been in the language of sex and not in the language of race; and so it has come about that the music of humanity has been set in one key and played on one chord.

It has been well said that an Englishman can not speak French correctly until he has learned to think in French. It is far more true that no one can speak or write the language of human liberty and equality until he has learned to think in the language, and to feel without stopping to argue with himself that right is not masculine only and that justice knows no sex.

Were the claim to superior opportunity, status, and position based upon capacity, character, or wealth, upon perfection of form or grace of bearing, one could understand if not accept the reasonableness of the position; for it would then rest upon some sort of recognized superiority; but while it is based upon sex, a mere accident of form, carrying with it a brute instinct, which is not even glorified by the capacity and willingness to produce, surely no lower, less vital, or more degraded basis could possibly be chosen. Not long ago a heated argument arose here in Chicago over the teaching of German in the public schools. This argument was used by one of the leading contestants in one of the leading journals:

"The whole amount of education that ninety-five per cent of our public school pupils receive is lamentably small. It is far less than we could wish it to be. Most of these children, who are to be the citizens and by their ballots the rulers of this nation, can often remain but a few years in the school-room. For the average American citizen who is not a professional man, or who is not destined for diplomatic service abroad, English can afford all the mental and intellectual pabulum needed."

Now here is an amusing, and also a humiliating, illustration of the way these matters are always handled, and it is for that reason only that I have introduced a local question here. "Ninety-five per cent of our public school pupils," etc., "by their ballots are to be the rulers of the nation," etc., "future citizens," forsooth! Now it simply did not occur to the gentleman who wrote that, and to the hundreds who so write and speak daily, that the most of those ninety-five

HON. LYMAN J. GAGE,
Treasurer World's Congress Auxiliary and ex-President World's Columbian Exposition.

per cent have no ballot, do not "rule," are not the "future citizens," but that they belong to the proscribed sex — have committed the crime of being girls even before they entered the public schools, and so have permanently outlawed themselves from citizenship in this glorious republic of "equals." But his entire argument, made upon so large a per cent, really rests upon a much smaller number; but the girls made good ballast for the argument. They answered to fill in the "awful example," but they are not allowed the justice of real citizenship, nor to be the future "rulers" for and because of whom the whole argument is made — for whose educational rights and needs alone, *because of their future ballots*, he cares so tenderly. It will not do to attempt to avoid this issue by the hackneyed expression, "The hand that rocks the cradle rules the world." Every one knows that this is not true in the sense in which it is used. It is true, alas, in a sense never dreamed of by politician and publicist.

It is true that the degraded status of maternity has ruled and does rule the world, in that it has been, and is, the most potent power to keep the race from lofty achievement. Subject mothers never did, and subject mothers never will, produce a race of free, well-poised, liberty-loving, justice-practicing children.

Maternity is an awful power. It blindly strikes back at injustice with a force that is a fearful menace to mankind. And the race which is born of mothers who are harassed, bullied, subordinated, and made the victims of blind passion or power, or of mothers who are simply too petty and self-debased to feel their subject status, can not fail to continue to give us the horrible spectacles we have always had of war, of crime, of vice, of trickery, of double-dealing, of pretense, of lying, of arrogance, of subserviency, of incompetence, of brutality, and, alas, of insanity, idiocy, and disease, added to a fearful and unnecessary mortality. To a student of anthropology and heredity it requires no great brain-power to trace results to causes.

We need only remember that the mental as well as the physical conditions, capacities, and potentialities are inherited to understand how the dead level of hopeless mediocrity must be preserved as the rule of the race, so long as the potentialities of that race must be filtered always through and take its impetus from a mere annex to man's power, ambition, desires, and opinions.

Let me respond right here to those who will, who always do, insist that woman is not so held to-day, at least in England and America; that her present status is a dignified, an equal, or even superior one.

I will illustrate. In a recent speech by the Hon. William Ewart Gladstone he pleaded most eloquently and earnestly for the right of Irishmen to rule and govern themselves. Among many other things he said:

"The principal weapons of the opposition are bold assertion, persistent exaggeration, constant misconstruction, and copious, arbitrary, and baseless prophecies. True, there are conflicting financial arrangements to be dealt with, but among the difficulties nothing exists which ought to abash or terrify men desirous to accomplish a great object. For the first time in ninety years the bill will secure the supremacy of Parliament as founded upon right as well as backed by power."

Had these remarks been made with an eye single to the "woman question," they could not have been more exactly descriptive of the facts in the case; but with Irishmen only on his mind he continued thus:

"The persistent distrust of the Irish people despite all they can do comes simply to this, that they are to be pressed below the level of civilized mankind. When the boon of self-government is given to the British colonies is Ireland alone to be excepted from its blessings? To deny Ireland home rule is to say that she lacks the ordinary faculties of humanity."

He said "Irish people," but he meant Irish men only. But see to what his argument leads! He says it is "press-

ing them below the level of civilized mankind" to deny them the right to stand erect, to use their own brains and wills in their own government; and a great party in his own country, and a great party in this country, echo with mad enthusiasm his opinions. They call it mankind; they mean one-half of mankind only, for not even Mr. Gladstone is able to rise high enough above his sex bias to see that the denial of all self-government, all representation in the making of the laws she is to obey, "presses woman below the level of civilized mankind."

Words cease to have par value, even with the stickler for verbal accuracy, the instant their own arguments are applied to the other sex. Eloquently men can and do portray the wrongs, the outrages, the abuses which always have arisen, which always must arise, from class legislation — from that condition which makes it impossible for one class or condition of citizens of a country to make their needs, desires, preferences, and opinions felt in the organic and statute law of their country on an equal and level footing with their fellows. Men have needed no great ability to enable them to prove that tyranny unspeakable always did and always will follow unlimited power over others — so long as their arguments applied between man and man; but the instant the identical arguments are used to apply between man and woman, that instant their whole attitude changes. That instant words lose all par value. That instant all men, including those who have just waxed eloquent over the injustice and the real danger of permitting inequality before the law, become aristocrats. Claiming to be the logical sex, man throws logic to the winds! Claiming to have fought and bled to enthrone "liberty," he forgets its very name! Asserting that in his hand alone can the scales of justice be held level, he makes of justice, of liberty, of equality, a mockery and a pretense. He has so far read all of those words in the masculine form only. He has not yet learned to think them in a universal language. He stultifies his every utterance and makes of his mind a

jailer, and of his laws slave-drivers for all who can not by physical force wrench from him the right to their own liberty and to the human status of equality of opportunity.

Men have everywhere grown to believe that they rule women by divine right. Woman is a mere annex to and for man's glory. She exists for him to rule, to think for, to adore, to tolerate, or to abuse as he sees fit, according to his type of nature. Her appeal must not be to an equal standard of justice which she has helped to frame, administer, and live by, but it must be to his generosity, his tenderness, his toleration, or his chivalry — in short, to his absolute power over her. "No people can be free without an equal legal footing for all of its citizens!" exclaims the statesman; and drums beat, and trumpets blare, and men march and countermarch in enthusiastic response to the sentiment. "We must have a government of the people, by the people, and for the people" is cheered to the echo wherever heard, and nobody realizes that what is meant always is a government by men, for men, and of men, with woman as an annex. Only three weeks ago all of our papers had leaders, editorials, and cablegrams to announce that "Universal suffrage has been granted in Belgium." They all grew enthusiastic over it. One of our leading New York editors said (and I use his editorial simply because it is a very good example of what almost all of our important journals said), "The triumph of the Belgium democracy is an event of the first significance. The masses had long appealed in vain for a removal of the property qualification which restricted the right of suffrage to one hundred and forty thousand persons out of a population of over six millions, but the Chambers, dominated by the wealthy classes, resolutely refused to comply with the demand until a dangerous revolution was inaugurated. Even now the change in the constitution granting universal suffrage is coupled with the right of plural voting by the property owners; but it is quite certain this obnoxious feature will be soon abandoned by the Chambers, and universal suffrage will prevail,

as in the adjoining nations of France and Germany. When these newly enfranchised electors choose the next Legislature, important changes may be expected in the laws applicable to the employment of labor, which have hitherto been framed solely in the interest of the mine-owners and the manufacturers.

"Fortunately for the king, he seems to be in sympathy with this effort of the masses to acquire a fair representation in the government. In the recent riots the hostility of the people was directed against the Assembly rather than against the crown.

"It is very evident that the democratic spirit is gaining ground throughout Europe. Its influence is manifest in the home rule movement in England, in the hostility to the army bill in Germany, and in the rapid changes in the ministries of France. It steadily advances in every direction, and never loses ground once acquired. It progresses peacefully if it can, but forcibly if it must. Its triumph in Belgium is one of the signs of the times in the Old World."

"The people" are all male in Belgium, in France, Germany, and America, or else all of these statements are mere figures of speech — are wholly untrue — for the women of Belgium, of France, of Germany, and, alas, of democratic America, were not even thought of when the words "people," "citizen," "masses," "laborers," etc., were used.

They are counted in the estimates of the population as all of these. They are used to fill vacancies, to swell estimates, to round out statistics; but in the result of these arguments and statistics, in the victories won for liberty to the individual, woman has no part. She is the one outlaw in human progress. In a recent magazine this passage occurs:

"Austria.— On April 2d, Dr. Victor Adler, a Socialist leader, spoke to about four thousand working-men in favor of universal suffrage. He said that two-thirds of the adult men had not the suffrage. Only half-civilized countries like Russia and Spain now placed their citizens in such inequality before the law. The working-man of Austria

had never before this winter suffered such hardships, and now in Vienna twenty-six thousand workmen were without shelter."

Yet there is no report that Doctor Adler, or the editor of the magazine, who waxed eloquent over it, saw any special "hardship" or "inequality" in a degraded status for all women. "Universal suffrage" indeed! And has Austria no women citizens? Were the working-women who have not the ballot better sheltered than the men? Or do they need no shelter? Another editor says:

"Don't talk about a free ballot while the bread of the masses is in the giving of the classes." Yet had a venturesome girl type-setter made it read, "Don't talk about a free ballot, a democracy, or freedom while the bread of women is in the giving of men," the editor would have said, "She is insane — and besides that, she is talking unwomanly nonsense."

It is the same in science, in literature, in religion. All estimates are made on and for the "human race," "the people of a country," etc. The "will of the people" is spoken of; we are told all about the size, capacity, convolutions, etc., of the brain of the different peoples; we hear learned discussions about it all, and when you sift them, woman — one-half of the race talked about — is used always simply and only as ballast, as filling, to make a point in man's favor. She does not figure in the benefits. He is the race — she is his annex.

Not long ago an amusing illustration of this came to my knowledge. In life insurance there is more money invested than in any other financial enterprise. This is the way insurance experts look at the woman question. The estimates of longevity, desirability of risk, etc., are based upon male standards. This is not in itself unnatural nor unreasonable, since men have been the chief insurers; but few companies, indeed, being willing to insure women at all. But not long ago a woman applied for a policy on her life in a first-class company. She had three little children

for whom she wished to provide in case of her death. She believed that she could properly support them so long as she lived. To her surprise she was told that the rate at which she must pay was five dollars on each one thousand dollars more than her brother had to pay at the same age. She asked the actuary — a very profound man — why this was so. He told her that women had been found to be not so good risks as men, since they were subject to more dangers of death than were men, and to make the companies safe it had been found necessary to charge women a higher rate. She had heard much her life long of the dangers to men's lives, of the shielded, sheltered state of feminine humanity, and she had never dreamed that it was, from a mortuary point of view, "extra hazardous" to be a woman. She assumed, however, that it must be so, and paid her "extra hazardous" premium — just as if she belonged to the army, or was a blaster, or miner, or "contemplated going up in a balloon." A short time afterward her mother, an elderly lady, had some money to invest. She did not wish to care for it herself, as she had never had the least business experience. She applied to the same actuary to know how much of an annual income, or annuity, she could buy for the sum she had. He figured on it for awhile, and told her. It was a good deal less than a man could get for the same amount. She had the temerity to ask why. "Well," said the actuary, gazing benignly over his glasses at her in a congratulatory fashion, "you see, women live longer than men do, and —"

"But you told my daughter that they did not live so long; and so she pays at a higher rate on insurance to make you safe, lest she should die too young. Now you charge me more for an annuity on the theory that a woman lives longer than a man."

"Well," said he, readjusting his glasses and going carefully over the mortuary tables again, "that does seem to be the fact. If a woman assures her life she beats the company by dying sooner than a man, and if she takes an

annuity she beats us by living longer than he would. Don't know how it happens, but we charge extra to cover the facts as we find 'em."

Such is male logic upon female perversity even in death. Yet men say that they understand us and our needs so much better than we do ourselves, that they abandon all of their reasoning, logic, enthusiasm, and belief, on the great fundamental principles of justice, equality, liberty, and law the moment their own arguments are applied to women instead of to "labor," the "Irish question," or to any phase of class legislation as applied between man and man.

The fact is simply and only this: The arrogance of sex-power and perversion is now so thoroughly ingrained that man really believes himself to be, by divine right, the human race, and that woman is his perquisite. He has no universal language. He thinks in the language of sex. But more than this, and worse than this, he insists upon no one being allowed to think in the language of humanity, and to translate that thought into action.

THE VALUE OF THE EASTERN STAR AS A FACTOR IN GIVING WOMEN A BETTER UNDERSTANDING OF BUSINESS AFFAIRS, AND ESPECIALLY THOSE RELATING TO LEGISLATIVE MATTERS — ADDRESS BY MARY A. FLINT OF CALIFORNIA.

The primary object of the Order of the Eastern Star, as expounded by its founder, Robert Morris, was "to associate in one common bond the worthy wives, widows, daughters, and sisters of Freemasons so as to make their adoptive privileges available for all the purposes contemplated in Masonry; to secure to them the advantages of their claim in a moral, social, and charitable point of view, and from them learn the performance of corresponding duties."

It can hardly be possible that those who laid the corner-stone and began the erection of this superstructure that has

attained such fair and lofty proportions could have had any adequate conception of the work they inaugurated.

It is not only fulfilling its mission from a moral, social, and charitable point of view,—and much might be said, and probably will be well said, to show its growth and influence in all directions,—but as an educator of women the order is entitled to "high rank." Especially to women has it been a revelation of power and ability, developing and bringing into use talents hitherto unsuspected, by whose exercise in its ceremonial observances and business transactions confidence has been gained that has made it possible for many women to fill positions of trust and to obtain employment.

This brings us to the special topic of this paper, the value of the Eastern Star as a factor in giving women a better understanding of business affairs, and especially those relating to legislative matters. To a thoughtful mind the first steps toward admission to the order are fraught with interest, which is increased by each succeeding stage of the initiating ceremonies.

Lessons of fidelity, constancy, loyalty, purity, uprightness of character, hope and charity are taught by a symbolism of exceeding beauty and fitness, while the spirit of the fraternity shines like a silver thread through all the routine work.

To give all these lessons their full meaning requires careful study, exactness, and promptitude, combined with dignity of demeanor on the part of the officers to whom they are assigned, that the impression made upon the candidate may be of permanent value; hence the regular routine of these duties becomes of value as an educational factor, giving by frequent repetition confidence in one's ability to speak acceptably, and with proper appreciation of the beauties contained in the different lectures, as well as being a means of strengthening the memory.

With membership gained, and fraternal relations established, a knowledge of business details becomes necessary, which is acquired only by observation and experience, as

from time to time different subjects are presented for immediate consideration or referred to committees, to be examined, reported upon, and discussed before final action is taken.

To do all these things correctly and intelligently involves careful attention to details; the faculty of comparing and condensing facts so as to present them in concise and suitable language; and a knowledge of business forms and established rules and regulations. It is important also to know how to listen intelligently to propositions presented for discussion, to know whether they are properly stated by the presiding officer, and what effect their approval or rejection will have on existing conditions, to discuss them with fairness and impartiality, putting aside personal preferences, and exercising a charitable consideration for the prejudices and preferences of others; conceding matters of small importance, but never losing sight of the principle involved, and allowing no deviation from the straight and narrow path of justice and right through any sophistries, however plausible or ingeniously presented; to keep constantly in view the greatest good of all concerned, and to accept the will of the majority with cheerfulness even though the result be contrary to preconceived ideas.

Familiarity with all the details of business will prove of inestimable value, and a careful study of them, with frequent practice, will be full of interest and afford an excellent opportunity for women to qualify themselves for legislative positions by teaching them not only how to make laws, but to obey them strictly.

The various official positions of the order necessitate special preparation to render them available for the highest development of one's capacities, as step by step they lead to higher planes of usefulness.

To safely guard the portals, that no one enter unless entitled to do so, and to permit no interruption to ceremonial observances, requires watchfulness, discretion, tact, readiness of resource in preventing anything that might

lead to unpleasant complications, and also implicit obedience to constituted authority; important qualities in any sphere of action.

So much depends upon the secretary of any organization, that to perform correctly the duties of that position is no easy task, and careful attention needs to be given to its requirements by those who would fill it intelligently and creditably.

It is the duty of a secretary to make a proper record of the proceedings of each meeting, to conduct the correspondence, to receive all the moneys and give credit for them.

Quickness of observation and readiness of understanding, clearness of perception as to what is proper to be recorded, precision of language and accuracy of statement, facility of expression, suavity of manner, good penmanship, neatness and orderliness, unquestioned integrity, obedience to the requests of the presiding officer, all these and more which might be enumerated are necessary qualifications of a secretary who seeks to obtain the highest standard of excellence.

"The proper preservation of our funds demands honesty and carefulness on the part of our treasurer." What is true of one organization applies with equal force to all.

The many instances constantly occurring of misappropriation of funds, dishonesty in every form, and criminal carelessness on the part of those to whom have been intrusted moneys belonging to societies and private individuals, come to emphasize with ever-increasing distrustfulness the necessity of the strictest fidelity and the most undeviating integrity in the discharge of every important trust; and there is no better school in which to learn this lesson than in our order, founded upon the sublime principles of truth and fidelity to all moral obligations.

Without further reference to those in official stations who have to do with the initiatory ceremonies, I will refer briefly to the duties of a presiding officer and the

requisites for one who is ambitious to become proficient in the work.

A dignified, courteous demeanor, close attention to details, quickness of apprehension in grasping the true meaning of questions brought forward for consideration and the strictest impartiality in deciding them; a thorough knowledge of parliamentary rules and the laws governing the organization, and firmness in exacting obedience to them, and maintaining discipline while carefully refraining from an infringement of others' rights; a subordination of personal consideration to the general welfare: all these are component parts of a harmonious whole, demanding serious thought and study on the part of those who aspire to the honor of presiding officer over any assembly.

In the Order of the Eastern Star the duty of presiding devolves upon the sisters. The matron is brought into close relations with the associate head of the chapter, who, as a Master Mason, should be well informed on all points.

Though not the chief officer, he is required to be conversant with the laws of the order; and as the constitutional adviser of the worthy matron shares with her the cares and responsibilities of the position.

By temperament and from lack of previous training in public matters women are probably more sensitive to criticism and censure than men, whose experience in the management of public affairs has been so much greater, but honest criticism assists rather than hinders the development of qualities necessary for success, and censure, if undeserved, can be ignored; but a wise discrimination is often needed to determine how much of either is best adapted to serve the purpose of improvement. Here also she may derive great benefit from the safe counsel and thoughtful consideration of her associate officer, so that with mutual helpfulness and harmony of interest, each conscientiously striving for the best results, they may successfully administer the trust committed to their charge.

In conclusion, a well-conducted chapter of the Eastern Star is a school wherein an earnest woman of ordinary ability may acquire a sufficient knowledge of business to enable her not only to fill positions in which she may earn a livelihood merely, but also to manage public trusts connected with the government of the State, in which may be greater responsibilities and increased remuneration.

If in addition to the training here received there is a broad underlying foundation of previous mental discipline, combined with capacity of a high order, to what may she not aspire?

If in the providence of God, by future legal enactment, women shall stand shoulder to shoulder with men in matters political, as they do now socially and intellectually, the influence of this factor in education and experience will be entitled to recognition.

The Relation of Woman to Our Present Political Problems — Address by Abbie A. C. Peaslie of Maine, Representative of the Loyal Women of American Liberty.

Handicapped as is woman — twenty-five States and Territories only giving her authority at the polls — in what way can she be related to the present political problems now agitating our country?

This subject should be treated from both a practical and a theoretical standpoint.

In Wyoming, where women have the supreme privilege of an unrestricted ballot, in Kansas, where they have the municipal ballot, and in other States and Territories where suffrage is granted in one form or another, one may reason from practice, while in States not so favored one must theorize.

In the rising of this new Star that has settled so gracefully on our national banner we have much of hope in

the lessons to be learned from her struggles and victorious emancipation from political bondage. By this progress much is made possible toward the development of the ideal government; verifying the truth "that woman has appeared in American politics, and the home has become the unit of American politics, and the power of the home is going to be more and more potential in American affairs."

However indifferent woman may have been in the past, as she considers the issues that now confront us as a nation, if the instinct of motherhood still reigns supreme in her bosom, she can remain indifferent no longer.

Optimistic as she may be for America's future, she can but note in the municipal elections of her own city the partisan motives that prompt the placing upon the electoral ticket men whom, morally, she can not indorse; and yet her son, in the proud flush of young manhood, is called to cast his vote for them, thus stultifying his sense of justice at the very beginning of his political career.

Too long have politics been considered a demoralizing agency, when, next to the law of the love of God, should be love of country and the laws that govern it.

It may be asked, What can woman do to guard the temple of American liberty against the political animosities that bedim the public mind, or against the menace of open assault or secret machination?

I would cite, in answer, the noble example of the women of Boston, who, in the municipal election of December, 1888, so gloriously defended the public schools from sectarian despotism.

Our countrymen, in the eager pursuit for the gold that perisheth, have become lax in giving attention to the questions that pertain to the moral welfare of our loved country and to the perpetuation of the principles of its founders. In so doing they have ignored a constituency which they declare needs no other representation than that which the identity of interests between the sexes imparts, yet whose claims in the interests of the home are willfully set aside.

Though preferring the quiet of the domestic fireside, there is ingrained in woman's nature that love of liberty and equity which characterized the men who, with their little families, braved the dangers of an unknown sea; from whom she has inherited the courage that makes her bold to plead her cause in legislative halls, to the end that her rights may be respected.

"No longer are women doubtful as to the advantages to be gained by the franchise," though this evolution has cost the sacrifice and ridicule of the noble pioneers whom this World's Congress of Representative Women to-day so proudly honors.

The great industrial world, in which so large a proportion of the wage-earners are women, is beginning to realize what the power of their ballot would be in economic reforms.

Woman's ballot is needed to emphasize the demand of Congress for the passage of a bill making more stringent immigration laws, and the adoption of measures for their enforcement.

We of New England, through the open door of our Canadian border, are threatened by the invasion of a people hostile to our free institutions and clannish in their customs. Our population in all large cities is becoming more and more heterogeneous. Yet we have cause to fear "only those who will not affiliate with us after they get here."

As loyal women, we believe in popular education; we believe that the character of our country is to be determined by the enlightenment of the masses. Hence we consider compulsory education a necessity, agreeing with Lyman Beecher when he says: "We must educate! we must educate! or we must perish by our own prosperity."

The educational test amendment, enacted in the fall of 1892, has reaped good results the past winter, as the evening schools have had exceptionally large numbers in attendance; and through the adoption of this amendment Maine hopes to offset in part the denationalizing influence of the "Cahensly" plan in her French parochial schools.

Would that I might, with the poetic genius of the lamented author of "Snow Bound," paint upon the tablets of your memory "the little red school-house" of your youthful days, and thereby touch a chord of sympathy that would respond to the efforts of this organization to preserve this landmark of Christian civilization, this bulwark of American liberty — the public school, and the retention of the Bible in the same; and serve to stimulate to greater activity and responsibility those who have the school suffrage, and to incite the women of those States not thus favored to work more earnestly for the measure.

With eloquent and persuasive flattery to the American sense of justice, we are asked for the appropriation of public moneys and the division of the school fund for sectarian purposes. To submit would be treason, in the light of what history has revealed regarding the results of a sectarian school system.

Father McGlynn gives utterance to the sentiment of all loyal citizens when he says: "The American people have very justly looked upon the public school as the palladium of their liberties and one of the most necessary safeguards for the preservation of the republic." And in his scathing criticism on ecclesiastical interference in the free institutions of our country, he touches a responsive chord in the heart of all who have enjoyed the benefits of the public school.

Through an influence hostile to our schools, more than four hundred thousand pupils who are to become American citizens have been withdrawn from them; and the question is under discussion as to how the remaining six hundred thousand shall receive instruction that accords with the teaching of a particular sect.

The words of one of your Western women ring in my ears, "What you would put into your nation's life, you must put into your schools."

I would so impress this truth upon the minds of the mothers of this land as to lead them not only to realize

HON. ELBRIDGE G. KEITH,
Director World's Columbian Exposition; Chairman of the Finance Committee.

their responsibility, but to insist, "as the right of the State is identical with her right to preserve herself," that when sects establish methods detrimental to our republican form of government, stringent laws be passed forbidding the same, and requiring that all schools in which our children are instructed shall be under the supervision of the State authorities. For the accomplishment of this work, I would urge the passage of the amendment suggested by the National League for the Protection of American Institutions.

With great solicitude should we guard the Bible from the ruthless hands that would exclude it from the school-room. In the defense of those who desire the retention of the Bible in the school as a guide to the higher moral development of our youth, I can do no better than to quote words spoken in protest against its expulsion by a distinguished divine, "The Bible is the only unsectarian book and system. The Bible is religious instruction, all-pervading, pure, perfect, but not distinctive or sectarian, as opposed to this or that sect; just as the atmosphere is omnipresent, translucent, vital, but neither as oxygen nor as nitrogen.

"The Bible is used as God's word, our guide to everlasting life, and not as a book of Protestantism. There is no such a thing as a Protestant version; there never has been. There is an English version for all who read English. The work was begun by Wickliffe in the Romish church, before the art of printing. It was renewed and continued by Tyndale and others, in the same Romish church, before the public protestation against the errors of that church. It was printed, published, and circulated by the authority of a Romish king, King Henry VIII., with a license procured by Cranmer and the vicar-general Cromwell of the Romish church. This very translation, which, in the main, was that of Tyndale, was substantially taken as the basis of the translation issued under King James; and it was so free from anything sectarian, as between Romanism and other sects, that the learned Dr. Alexander Geddes, an

ecclesiastic of the Romish church himself, called it 'of all versions the most excellent, for accuracy, fidelity, and the strictest attention to the letter of the text.'"

Loyalty to the star-spangled banner is one of our most cherished tenets; and we trust the custom may become universal of floating it over every school-house in the land, and that our children may be taught to salute it with becoming reverence.

WOMEN'S NATIONAL INDIAN ASSOCIATION — ADDRESS BY MRS. WILLIAM E. BURKE OF NEW YORK, READ BY MRS. HERRICK JOHNSON OF ILLINOIS.

"Every man who is born within the territory of the United States is amenable to the authority of the United States, by law of nature, that is, by divine decree; and the United States Government must, whether it will or no, assume the responsibility of exercising legitimate and just government over him, and answer for its trust to the God of nations, the God of the poor and the unprotected." These words of a well-known divine might, without demur, be accepted as an axiom in social ethics, and yet there was a time, not many years ago, when the original inhabitant of our country, the native Indian, had within our borders no legal or political rights. Neither citizen nor foreigner, he occupied a position anomalous and strange; although the lands he held were recognized as his own in the treaties made with him by the Government, he was subject to enforced removals from them. The agent under whom he was placed was clothed with power as despotic as that of any potentate. He could at his pleasure suspend the Indian chief holding the tribal authority, and arrest or drive away any visitor to the reservation. Under such circumstances the Indian was robbed continually. He had no power to make contracts, nor could he sell the product of his labor to any one but the trader appointed by Govern-

ment. Often placed upon a tract of barren, unproductive land, he was required to cultivate it under conditions which would paralyze the efforts of an expert farmer. He was deprived of arms and ammunition with which he could live by hunting, and he could not leave the reservation without permission. He had no power to protect himself or his family from outrage. Indeed, to kill an Indian was not a crime in law; and regarding the long list of minor wrongs he was wholly at the mercy of his white neighbor. It would be difficult to imagine a condition more oppressed and helpless than was that of the Indian at that time.

It was the discovery of facts like these which led to the efforts resulting in the organized work of the Women's National Indian Association. The sole object of the originators of this work was to gain more just legislation regarding Indians. For five years no other labor on Indian behalf was done by them, or those whose help they obtained.

The first method adopted was that of popular appeal. This was made in undoubting confidence that the Christian men of the nation needed but to be informed of these great wrongs to demand that they should be righted. A petition was formulated entreating the Government to observe its covenants with the Indians, to prevent encroachments upon their territory, and to guard all the rights guaranteed to them by treaty. This petition was signed by thousands of citizens in fifteen States, and was presented to Congress in February, 1880. The memorial of the next year went further, and added to its expressions regarding treaty-keeping the prayer that all obligations might be observed "until changed by the mutual and free consent of both parties." This petition, presented in January, 1881, bore the signatures of over fifty thousand citizens, more than double the number appended to the first memorial. With it, as with the first, leaflets portraying the Indian situation were widely circulated.

Careful study of the Indian question by the officer of the association whose researches formed the plans and

shaped the policy of the society had revealed the fact that the treaties themselves were often frauds, and that of all the evils afflicting the Indian, the greatest was the reservation system. Here he was indeed "reserved," and was being reserved from personal liberty, from instruction in practical work, from education, from the opportunity for self-support, and therefore from self-respect; in every way he was "reserved" from everything that would best develop his mental and physical powers, and as a rule he was practically "reserved" from the possibility of Christian faith. Knowledge of what such a system must entail upon the unfortunate victims of it naturally led to a revolt against it, and the following year the petition to Congress bore proof of the radical change of views on the part of the leaders of this movement. The memorial circulated during the closing months of 1881, in addition to its prayer for treaty-keeping "until both parties to the covenant agreed to its abrogation," distinctly asked for universal Indian education, for land in severalty, and for the "recognition of Indian personality and rights under the law." Almost wholly by the work of women, this petition was brought to Congress from all the States in the Union, and it represented more than a hundred thousand citizens. Accompanying it was a memorial letter stating that it had the votes of hundreds of churches and of various public meetings, while the roll contained the names of members of legislative bodies, of governors, judges, and lawyers; names of bishops and other clergy, including the entire ministry of three denominations in Philadelphia; of the professors and students of theological seminaries, colleges, and universities; of members of missionary and philanthropical societies, national in extent, with many names from literary, art, and social clubs. Besides all these, the paper was signed by many business and manufacturing firms controlling capital to the amount of many millions of dollars, and employing thousands of operatives. Such signatures show the rapid growth of sentiment in behalf of justice for our native

races, and prove that the classes who lead public opinion and shape intellectual and religious thought were demanding a just and speedy settlement of the Indian question.

This great petition, "as large as a sheep," as was facetiously remarked by a Senator when it appeared in the United States Senate Chamber, in January, 1882, received respectful attention, but, as was to be expected, it stirred to unrighteous wrath the minds of those who were willing that the Indians should remain apart, "reserved," as convenient game for politicians and moral marauders to prey upon.

The work of the association had spread over sixteen States and was still rapidly extending; now it counts its officers, branches, or members in forty States of the Union.

Still another memorial was circulated in the closing months of 1882, which was even more warmly greeted, and adopted. The public press had very generally awakened to the importance of the subject, and the Indian question had become one of the prominent topics of the day. Schemes and plans involving the future of the Indian were occupying the minds of the law-makers at Washington. From the beginning, the devoted women who were striving for a reform in Indian legislation had received the most cordial sympathy and support from the Hon. H. L. Dawes, chairman of the Senate Committee on Indian Affairs, who himself presented their successive petitions to the Senate, and always with earnest words of commendation. This noble man publicly declared that the new Indian policy which decreed the enfranchisement of the race, giving them universal education, lands in severalty, law, and citizenship, "was born of and nursed by the women of this association."

After the petition for lands in severalty had twice been presented to Congress by the Women's National Indian Association, a plan of work along the same lines and involving the same methods was adopted by the Indian Rights Association, then just organized. The women who for four years had toiled alone, without the aid of any other organ-

:zation devoted to the legal help of Indians, hailed with joy the advent of this new society. It proved an able ally in the great reform, and the combined work of these two organizations, with the help of missionary societies and individual friends of the Indian, successfully carried on the movement to its final victory in March, 1887, when, by the passage of the Dawes severalty bill, our native Indian tribes were granted the status of citizens of this republic.

But the legislative work of the Women's National Indian Association did not end with the passage of the Dawes bill, nor has it been lessened by the adoption since that date of missionary, home building, and eight other lines of work. This growing society has continued its appeals to the Christian church and ministry, and to the public press, and, with increasing effect, to Congress. Prayers for the many things which justice still demands for Indians have constantly been addressed personally to our law-makers and executive officers; but the form of the work has changed. Pleas, personal and direct, have proved to be more effective than the great rolls of formal petitions previously sent to Government. The laws and policy of a nation will not rise above the level of public sentiment, and only by educating the popular conscience can any lasting reform be accomplished. The wider appeal to the people through the public press has been most efficacious, for, after all, that is the final and sure resort. Many tribal wrongs have been righted, many acts of governmental justice have been done, since 1887, and in all the women of this association have been an influential, if not always a visible, factor. Many proofs could be adduced that their prayers, though not always audible to the public, have reached the ears of those who control the affairs of the nation, and that their high purpose and thought have helped to mold the laws. As the years go on, the deep consecrated patriotism of womanhood more and more asserts itself. Good women everywhere are waking to a moral consciousness that we have yet within our borders aboriginal tribes still in their native savagery, and that this results not

so much from difference of nature as from lack of opportunity for civilization; still helpless and ignorant, not from physical, mental, or moral incapability, but from the enforced lack of instruction; still nomads and marauders, not because there are no aspiring and noble natures among them, but because no people can develop a settled and upright mode of life without a solid basis of law on which to build.

All thoughtful women, and notably the active members of this association, realize that just legislation for the Indian, abolishing the paradox of remaining legal wrongs, legislation which shall practically place him upon an equal footing with men of every race upon our soil, is the immediate and paramount work to be done for the Indian within these United States; and these workers clearly appreciate the fact that the most difficult and the most important legislative work of the Women's National Indian Association is yet before them.

THE WOMEN'S LIBERAL FEDERATION OF SCOTLAND — ADDRESS BY THE COUNTESS OF ABERDEEN OF SCOTLAND.

It was not until the beginning of the year 1889 that liberal Scotchwomen first combined for political work. That they were behind their English sisters may be accounted for by the better system of laws prevailing in Scotland, especially those dealing with women and children; or it may be that, liberalism being stronger in Scotland, there was less antagonism of party, and less need for women's help; perhaps, also, Scotchwomen had later realized their duties and responsibilities as independent members of the community, or with their national reticence were shyer of new movements involving public work. Naturally Glasgow and Edinburgh were the first centers of political activity.*

* The women of both cities were represented by the Countess of Aberdeen, the most representative Scotch woman.—[THE EDITOR.]

woman. From these centers other associations sprang, until it became necessary, in order to preserve some kind of unity, to combine these into one federation.

In May, 1890, the Glasgow and West of Scotland societies first took action toward this, as is shown by the following extract from the minutes:

"The question of affiliation between the Woman's Liberal Association for Glasgow and the West of Scotland and the Woman's Liberal Federation of England was considered, and after discussion it was agreed: that federation of the Scottish Women's Liberal Associations is immediately desirable; that the nationality of our association should be maintained in consideration of the distinctive position of Scotland relative to the leading political questions of the day. The committee recommends to the executive that arrangements be made as soon as possible for forming a Scottish Women's Liberal Federation; that the Edinburgh General Council be communicated with on the subject; that a conference be held in the autumn of all branch associations of the Women's Liberal Association for Glasgow and West of Scotland; and that a circular be sent to all these associations requesting them to consider certain subjects to be brought forward at the conference, of which the relation between the Scottish association and the English Women's Liberal Federation be one."

The conference was held on October 20, 1890, when the principle of home rule was accepted, and a Scotch federation agreed to, a committee being formed to draw up the constitution and rules.

The following is a copy of the printed objects:

1. To promote and extend the knowledge of sound liberal principles.
2. To promote the formation of women's liberal associations in Scotland, and to afford to them a center from which information and assistance on political matters can at any time be obtained.
3. To promote intercourse and united action between the women's liberal associations of Scotland, without compromising their independence, or in any way interfering with their constitution, rules, or local authority.

4. To secure just and equal legislation and representation for women, and the removal of all legal disabilities, especially with reference to the parliamentary franchise, and to protect the interests of children.

5. To communicate information and arouse interest among women on political, social, and moral questions, both of general and local interest, and to advance these objects by meetings, lectures, and individual effort.

The first meeting of the Council of the Federation was held on April 6, 1891, in Edinburgh, when Lady Aberdeen, as president, delivered an address, briefly stating the aims and objects of the federation.

At the same time the work of the associations and their relations to the federation were explained by Mrs. Gilbert Beith, who said that the object and design of the Scottish Women's Liberal Federation is to organize the women of Scotland as a social and political force.

Woman has her place alongside of man, not only within the hallowed circle of the family, but also on the larger platform of national and universal affairs. Her sphere is not antagonistic, but auxiliary; and she has responsibilities peculiar to herself, concurrent with his. Her influence, when properly exercised, in the larger field should yield results similar to those in the smaller. As she strengthens and gives completeness to the other sex in the home life, so likewise her quicker perceptions and higher moral instincts should modify asperities and contribute sympathy and comprehensiveness in framing and administering laws for the millions of families which make up the nation. But the women of our country have hitherto failed to recognize their full responsibility, and it is not too much to say that their ignorance and lack of interest in the great questions of the day, which so closely affect the social well-being of the people, are simply deplorable. These questions can only be handled practically by political action, and if women are to become real social reformers, and undertake to do earnestly with the betterment of the people, they must become intelligent politicians. The women of the Scottish Liberal Federation rejoice in recognizing that power now rests with the people. *We have trust in the people,*

and believing that government by the people, for the people, is the true source from which social betterment must proceed, we design to educate and inform the women of our country on all questions exercising the public mind and conscience; that, by their influence, they may stimulate those who possess the privilege of the franchise to a conscientious and resolute exercise of their rights. The horrors of the liquor traffic, of underpaid labor and the sweating systems, the better housing of the working-classes, and the struggles of labor with capital are questions closely affecting every home in the land; but these are all on the political platform, and surely the women of our country, who are so deeply interested, are called upon to form and express opinions, and to do all that possibly can be done to bring about a just solution. Let me say that it is not required that women should possess the franchise before beginning to make their influence felt in this way. Indeed, the case would seem to be the other way about, and it may be questioned if they ever will succeed in acquiring franchise rights until they first become a political force in the country.

The federation through its bills committee has considered and supported all measures dealing with the social and political amelioration of the people. In the session of 1892, among the bills considered was the "Factory Act Amendment" bill, on which the following amendments were drawn up and submitted to members of Parliament: (1) The providing better sanitary arrangements in factories. (2) The removal of restrictions on women's labor. (3) The insertion of provisions dealing with the sweating system. (4) Raising the age at which children enter the factories.

Although by the passing of the "Factory Amendment Act" the worker has received greater protection, nothing has been done to reduce the evils of "sweating"; while the entrance age for children has only been raised to eleven years. One clause provides that no woman shall engage in factory work until one month after child-birth.

Doctor Hunter's "Divorce Amendment" bill for England was heartily supported by the committee. The conveners sent an appeal to each Scottish member of Parliament asking him to be in the House, and to support the second reading, which was set down for the 15th of March. Unfortunately, the bill was crowded out. This was also the fate of Mr. Stuart's "Women as County Councillors" bill; and Mr. Woodall's bill for "Extending the Franchise to Women" had to give place to other public business. The committee petitioned in favor of these bills.

Another bill brought in at the beginning of that session affecting the conditions of women's work was Mr. Provand's "Shop Hours" bill. After consideration by the committee, the following resolution and amendment to the bill were adopted and recommended for discussion at the meeting of the council:

"That, while in favor of a reduction in the excessive hours of labor of shop assistants, both in the case of men and women, the Scottish Women's Liberal Federation considers that Mr. Provand's bill, by fixing a maximum number of hours for shop-women only, will place them at a disadvantage with men in that kind of work, but approves of the principle of the bill in regard to young persons.

"The federation is of the opinion that Section 10 of Mr. Provand's bill, which exempts the employer's family from the provisions of the bill, is inequitable, and ought not to be passed into law."

The following bills dealing with temperance were also supported: "Grocers' License" bill, "Local Veto" bill, "Early Closing Act Amendment" bill, "Sale of Intoxicating Liquors to Children" bill. The committee petitioned in favor of Mr. Buchanan's "Right of Way" bill. The "Married Women's (Artisans' Wives)" bill was considered, as also Sir J. Lubbock's "Shops Weekly Half-Holiday" bill, and Mr. Burt's "Employers' Liability" bill.

On the recommendation of the bills committee, the executive submitted several resolutions to the University

Commissioners appointed under the University Act of 1889, as amendments on the draft ordinance dealing with the graduation of women and their instruction in the universities.

It is gratifying to learn that the final ordinances empower the University Court to open all the faculties to women; that the museums and libraries may be used by women, although no provision is made for women's sharing in the bursaries; and that the ordinances with certain restrictions are retrospective—allowing women to graduate who have already attended regular courses and obtained certificates in examinations of the same character and standard as those for the M. A. degree.

On account of the general election which took place last summer there was no proposed legislation for the bills committee to discuss until after the opening of Parliament in the end of January of this year 1893.

Among the government measures which the committee recommended the executive of the federation to support, without binding itself to approval of all details, are the Government of Ireland bill and the Liquor Traffic Local Control bill.

The literature committee has also published and distributed leaflets dealing with the questions of the day, such as, "Why Am I a Liberal?" "Can People be Made Sober by Act of Parliament?" "Why Should Women Desire Religious Equality?" "Trades Unions for Working-Women," "Woman's Suffrage."

During the last year several municipal bodies were asked to consider the advisability of appointing women inspectors under the Shop Hours Act; and the Countess of Aberdeen represented the Scottish Women's Liberal Federation on a deputation to the home secretary desiring that women be appointed factory inspectors.

In answer to this request two women factory inspectors have been appointed, and if the experiment succeeds the number will be increased.

At present the federation embraces thirty associations, with a membership of four thousand nine hundred and eighty-three, and these under the organizing secretary, Miss Kellie, are being gradually added to.

The work of the federation is carried on by the office-bearers and executive committee of twenty members, representing eastern and western constituencies of Scotland.

The general result of the movement has been, so far, the development of women's interest and zeal for all questions affecting the public welfare. It may also be said that the indirect influence of the movement has been to hasten women's emancipation from the old bonds of custom and prejudice, stronger often than statutes.

Finsk Qvinnoforening, the Finnish Women's Association — Address by Baroness Gripenberg of Finland, Read by Meri Toppelius of Finland.

Far away, beyond the seas, unknown and forgotten, there is one of civilization's most northern outposts, Finland, like a reflex in the snow, of European culture. In America the spring has entered long ago, with warm winds, and dressed nature in fresh verdure. In Finland at this time the ice has but just gone from the thousand lonely lakes, and the birch begins cautiously to put forth small, tender leaves. In the same way the woman's cause in America has long ago had its spring, while in Finland it now first develops the leaves. One of those leaves is the association which I have the honor to represent, Finsk Qvinnoforening, the Finnish women's association, the first organization for women's rights in Finland. Its name in the Finnish language is Suomen Neisyhdistys. Some of you have heard of it before, as it was represented also at the first international council of women in Washington, 1888, by Alexandra Gripenberg. Finsk Qvinnoforening is one of the most northern outposts of women's work, a reflex high in the north of

the movement which is going on in the large countries for the enfranchisement of women. I will in a few words touch upon the causes for its organization. History shows us that in countries which have had to struggle for their existence women through this struggle have received strong impulses in their own causes. It has been so in Finland. We are a little nation, which belonged to Sweden for more than six hundred years, until we, in 1809, were united to Russia. Our chief endeavor now became to maintain our national individuality. Perhaps you who belong to the great American people find it ridiculous that we, a handful of men and women, did not prefer to be assimilated by a greater nation, but obstinately kept to our existence as a separate one. Perhaps such an endeavor is chimerical, nevertheless many small nations before us have struggled successfully for the same Utopia. We had meanwhile great and serious obstacles to conquer. Since our long union with Sweden, the Swedish language had grown to be the predominant one in the schools, the offices, the law courts, and among the educated classes. The people's own language, the Finnish tongue, was entirely different from the Swedish, and though it was spoken by six-sevenths of the population, it had no rights whatever. It was uncultivated and despised, and every one who wished to participate in western culture had as a first step to give up his native language.

The depreciation following this neglect was most dangerous, because if our nationality was to be maintained, the language, which is the expression of that nationality, must be preserved and cultivated. It must be the medium of education and government or national self-respect can not be sustained. A great reform movement now arose whose aim was to gain for the Finnish language its natural rights. I can not here dwell upon the fact that there were many who in these efforts saw a danger for our people. The main thing is, that the Finnish nationality movement broke forth with irresistible power. The whole people became

seized by this idea, which swept through the country like a mighty spring storm. The leading men appealed to the mothers, through whom the idea was to go to the coming generation by the education of the children in their native tongue. The women did not remain indifferent, and for them this movement became the plow which prepared the field for another great idea — that of their own rights. Their activity in the nationality movement awoke them to their duties by the possibility of their usefulness in other public reforms. Women participated in the work for the improvement of the language and the starting of schools and newspapers. Women managed large sales of their work and gave the money to the national party. Side by side with men women worked for the nationality idea, and many sacrificed their best years, their youthful enthusiasm, their wealth to this movement.

The homes of the more prominent women became headquarters for many of the leaders, and women learned through their discussions the value and importance of organized work and associated powers.

This happened at the same time that our country was reached by the echoes of the great movement for the enfranchisement of women which was going on in England and Sweden in the sixties. Thus it is natural that the nationality work became an important means of development for the women of Finland. Even those who did not approve of the language movement were forced to become acquainted with its attendant social questions, with which our press resounded, and which in greater or less degree had been called forth through the awakened self-consciousness of the nation. Thus the language movement became also an indirect means of awakening the women to a sense of their rights and responsibilities. I can not here dwell upon the work done by the individual women at this time. I want only to tell about the Finnish women's first attempt to organize their effort to raise the position of their sex. In the spring of 1883 a number of ladies in Helsingfors, our

capital, assembled to read and discuss John Stuart Mill's "The Subjection of Women." The following year, in the May of 1884, this little circle constituted itself into Finsk Qvinnoforening, whose first president was Mrs. Elizabeth Lofgren.

Its platform ran thus:

1. The same right for women as for men to higher and professional education.
2. Right for women to pass the examinations in the university.
3. Right to same salary without regard to sex.
4. Right of married as well as unmarried women to majority at twenty-one years of age.
5. Right of married women to hold property.
6. ....
7. Right of women who have the municipal vote to hold municipal office.
8. Right of women to political suffrage on the same principles as men.
9. The legal age of marriage raised to beyond fifteen years, which is the prevailing custom in Finland.
10. Unfaithfulness, ill-treatment, or a high degree of drunkenness constituted by law a cause for divorce.
11. The same moral restrictions in law and custom for men as those which now prevail for women. Also, as a part of the platform, the meeting passed resolutions in support of the federation.

The platform is almost literally the same as that accepted by the first women's rights meeting in Seneca Falls, 1848, although this was not known by the founders of our little association. Thus great ideas scatter their seeds in different countries, as the summer wind scatters the pollen of flowers. I will not detain you by an account of the difficulties which met our young association. They have most truly been about the same everywhere. I will say only a few words about the work done by Finsk Qvinnoforening.

Of course it has a different character from that of the women's associations in America. Where freedom is the foundation for the development of the people, there the work for the enfranchisement of women usually is concentrated upon suffrage work. But in countries which do not enjoy political liberty, and where even men's suffrage is

limited, one must concentrate the work upon questions concerning higher education, professional training, and general enlightenment for women. Thus Finsk Qvinnoforening has been able to show its sympathies for women's suffrage rather than to work for it. We have, on the other hand, taken initiative petitions to the Diet, which in Finland assembles every third year, asking that women may enter the university without special permission; that married women's majority, as well as that of unmarried women, be fixed at twenty-one years of age, without special request; that women may be elected poor law guardians; and that regulated vice shall be abolished.

We have in lectures and newspaper articles urged married women's right to hold property; and by circulars to women who have the municipal vote, suggested to them to use this right. But the association has worked chiefly for the information and education of women of the so-called lower classes, by lectures, elementary classes, summer homes, by a cooking-school and an office for promoting the employment of women. In connection with this I must mention a circumstance peculiar to our association. Besides the central association, we have six branch unions, of which three are in the country, counting chiefly peasant women as their members. This, I think, is rather exceptional. I believe that you, ladies and gentlemen, would feel it a revelation if you could be present at a meeting some chilly winter evening in one of those little country associations, and see the rows of simple women in the Finnish peasant-woman's coarse, dark-blue dress — some of them having, perhaps, walked several miles in the snow to come to the meeting — see their tough, resigned faces lightened by interest and their eyes expectantly fastened on the speaker's lips. These branch unions mostly work for the instruction of poor girls in needlework and trades; they also have lectures, reading-circles, and meetings for their own members; some of them have started cooking and weaving schools.

It is interesting to see how simply and naturally many of these unlearned women embrace an idea which many of their educated sisters in all countries still regard only as a whim or a passing freak of our time. Finsk Qvinnoforening can not do much for the improvement of women's legal position in Finland; but the leading thought, the red thread in our work, is our effort to raise the women of the working-classes. We believe, and nothing can make us alter our belief, that only in this way will our cause get firmly rooted and have a future in our country. In January, 1892, Finsk Qvinnoforening had its first meeting with its branch unions. This meeting was called to discuss questions concerning the position of our sex. At present we are preparing for an exhibition of women's work in the spring of 1894, when our association will celebrate the first decade of its existence. Finsk Qvinnoforening has a stipendium, called "Elizabeth Lofgren's stipendium," in honor of its first president. The association, including its branch unions, counts at present four hundred members.

As you see, the life of Finsk Qvinnoforening has not been long. She is a baby compared with the National American Woman's Suffrage Association. Still, you must follow this baby with kindness. She is, with her feeble forces, as attached to our common cause as large associations; and then, she is one of your extreme outguards in the north. Our great national poet, Zacharias Toppelius, says about Finland, that its culture exhibits one of humanity's most patient and most energetic victories over the natural powers, and its history is an evidence of what a people is able to endure without losing itself.

"This country can not be buried in the snow; this people can not be blotted out from the list of nations without leaving an empty place in the north of Europe and a vacancy in the reflexes of its civilization." I venture in a certain way to apply these words to us, your little sister association. If we yield to the difficulties, if we cease to be — then, in spite of our insignificance, there will be a

vacancy, here in the far north, in the reflexes of the work done in the great countries for the enfranchisement of women.

THE ASSOCIATION FOR MARRIED WOMEN'S PROPERTY RIGHTS — ADDRESS BY BARONESS THORBORG-RAPPE OF SWEDEN.

Numerous legislative reforms were effected in the middle of this century, and particularly during the sixties and the early part of the seventies, with a view to improve the position of woman socially and intellectually. Thus in 1858 it was by several enactments fixed that unmarried women should be of age at twenty-five years, if making an application, and later (1863), without such an application; in 1872 she was, if of age, released from the requirements of having the consent of her nearest kinsman to her marriage; in 1859 colleges were established for the education of lady teachers in rudimentary schools, and women were admitted as teachers in the public schools, and in 1860 into high schools for educating lady teachers of a higher grade; in 1863 women were employed in post offices, in the telegraphic service, and as clerks in the administrative bureaus of the railways; in 1870 women were admitted to the universities and allowed to become practicing physicians.

However, all of these reforms tended to benefit only the unmarried woman. For the married woman nothing had been done since the royal statute of 1845 had granted a wife equal matrimonial rights with her husband. She was still ruled by the unaltered provisions of the statutes of 1734, investing her husband with a right of full guardianship and a full management over herself and whatever property she might have inherited or obtained before or after her marriage, with the exception of landed estate, wherein the husband had no share, and which he was not

allowed to sell, to mortgage, or to transfer without the consent of his wife.

Ever since L. J. Hierta, in the Riksdag of 1862, introduced a bill relative to the rights of married people, the attention of the legislators had from time to time been drawn to the position of the married woman; and bills asking that she should have protection against the unbounded sovereignty of her husband were introduced by the same mover in the Riksdag every year, but without success.

A daughter of Mr. L. J. Hierta, Miss A. Hierta, in consort with some other persons living in the capital, and warmly interested in the movement, decided in the early part of the seventies to form a society, the chief aim of which was to make known the injustice of the laws concerning the married woman, and to enlist sympathy for reform on this subject in and out of the Riksdag.

Their efforts were regarded favorably, and February 6, 1873, the "Association for the Married Woman's Property Rights" was founded, the earliest society in Sweden for the support of woman's rights. The invitation to join the society was signed by Mr. L. J. Hierta, the director-general, G. Fr. Almquist, Mrs. E. Anharsuard, Miss A. Hierta, Mr. and Mrs. Limnell, Mrs. H. Sohlman, and Mrs. A. Wallenberg. Before the first meeting of the association, however, Mr. L. J. Hierta had died. All the other signers of the invitation were elected members of the board of directors, and also Mrs. E. Lind of Hageby (born Hierta), and Baron O. Stackelberg. Mr. Almquist was elected president and Mrs. Anharsuard secretary of the association.

The first paragraph of the rules of the association contained: "The aim of the association will be to effect such legislative measures that a married woman shall be recognized as possessing the right to have the management of the property she may have inherited or obtained before or after marriage, and consequently also of the income she may derive from her work."

The newly formed association commenced very actively,

and with an energy apparent in various directions, such as numerous meetings, public discourses, the publication of pamphlets, etc. Moreover, arduous efforts were made to cause bills to be introduced in the Riksdag relative to the proprietary rights of the husband and wife. Mr. W. Wallden introduced a bill on the subject in the Riksdag as early as 1873, but it met with no more encouragement than its predecessors, and was rejected.

In the Riksdag of the ensuing year the question was again debated. Bills were then introduced in the First Chamber by Mr. Nordenfelt and in the Second Chamber by Mr. Philipson. The Legislative Committee of the Riksdag of that year had prepared and offered for consideration a proposition by which a wife was to have the right of management of such of her property as by marriage settlement had been exempted from the management of her husband, or such property as she had obtained by gift or by testament, and in regard to which it had been specially stipulated that it was to be her private property. A married woman should, besides, have the privilege of exclusively disposing of her own earnings. This proposition was approved by both the Chambers, and sanctioned by a royal decree on the 11th of December, 1874.

In this way the first step was taken on the road to reform. The association now considered that the means most efficacious to further the progress of the question would be to get a treatise written demanding legislative measures to secure a married woman the privilege of having the control of her private property without the necessity of previous stipulations; it offered three prizes (of two thousand, seven hundred, and three hundred crowns respectively), to be awarded the authors of the most effective essays, and the ones most in correspondence with the aims of the association.

Nine competitors appeared, but their papers, examined by a commission of experts appointed by the association, were not considered worthy of the first prize; the two other

prizes were distributed, and also an extra prize of one thousand crowns, rewarding a third paper that was made the basis for a bill introduced by Mr. C. J. Suensén in the Riksdag in 1877, but which was rejected by the Chambers.

Baron O. Stackelberg then introduced a bill in the Riksdag of 1883, demanding great amendments in the marriage law, and the repeal of the provision making the husband the legal guardian of the wife, and also the abolition of the community of property of a husband and his wife. This bill being disapproved, not less than four other bills relative to the possession in common of the property owned by a married couple were introduced in the next Riksdag, 1884. The Riksdag now made a representation on the subject to his Royal Majesty, requesting the preparation of a plan for the alteration of the enactments regarding the property owned in common by a married couple, with the special object of increasing the rights of the married woman.

On account of this request his royal majesty directed the Legislative Chamber to prepare a bill embracing the ends in view.

As the question concerning the property rights of the married woman could for the present be considered in abeyance, while the Legislative Chamber was preparing the bill, it was proposed, within the association, that its programme should include other subjects also, with the aim of advancing the cause of the unmarried woman, as well as that of the married one, socially and politically. The project was adopted in March, 1886, and the first paragraph of the rules of the association, when altered, read:

"The foremost object of the association is to accomplish such amendments in the Swedish laws that a married woman shall be recognized as having the right of control over such property as she may have inherited, or obtained previous to her marriage or afterward. The efforts of the association will at the same time aim to bring about all such enactments and other measures as may serve to improve the social position of woman."

Among the objects which the association added to its programme were: "That women, oftener than hitherto had been the case, should use their right of voting at municipal elections; that women should be elected on school boards and on the boards of guardians of the poor.

In consequence of the bill which Mr. A. Hedin presented in the Riksdag that very year, the association had immediate occasion to take up the question of co-education, as the bill asked that the instruction in the higher forms of the state's elementary colleges should, when space permitted, be open also to girls. A well attended meeting for discussion of the topic was arranged, where, in a lively debate, co-education was critically examined from different points. A statement taken down in shorthand of the instructive discourses was subsequently published as a pamphlet.

Professor C. Wallis, one of the directors of the association, while traveling in the United States the following year, made co-education his special study, and upon his return the association arranged public discussions on the subject. Professor Wallis told of co-education in the United States, and projects for its introduction in Sweden were discussed.

A commission having been appointed by the government to investigate the education of girls, and having submitted their report January 19, 1888, the association arranged a large meeting to argue on the question, the education of girls, with special regard to co-education. About six hundred persons attended this meeting, and co-education proved to have warm sympathizers in vastly different social spheres, not fewest among teachers, men as well as women.

The plan prepared by the Legislative Chamber for amending the enactments with regard to the property owned by a married couple was published in October, 1888, and the association endeavored to have the public made cognizant of its purpose by means of lectures, discourses, articles in the newspapers, etc.

By the communal regulations of 1862 a woman fulfilling the established prescriptions was granted the right to vote at municipal elections, but very few had availed themselves of this privilege; thus in the city of Stockholm in 1887, where the women entitled to vote numbered four thousand eight hundred and forty-four, with sixty-two thousand three hundred and sixty-three votes at their command, only a very small number made use of their rights of suffrage. Antagonists were always ready with this argument when the extension of woman's civil privileges was demanded; and most particularly when her right as to political suffrage was concerned, it was constantly represented that it was of no avail to allow her more privileges when she hardly profited by those already granted.

To enjoin on woman more generally to make use of her right to vote for the municipal council, the vestry board, etc., therefore became the most imperative concern of the association.

Prior to the election of councilmen in the city of Stockholm in March, 1877, a largely attended meeting was held. The discussion commenced with a stirring and instructive address delivered by Count Hamilton, and treated of the participation of women in municipal elections.

To work for this cause in a still more effective manner, the association appointed a committee of ladies, who took the following practical measures:

The names of all women in the capital entitled to vote were copied from the list of electors, as well as the number of votes at the disposal of each. An election bureau centrally located was instituted, and there the members of the commission attended by turns, furnishing required information Also there were distributed more than four thousand circulars, urging women having the right to vote not to shrink from their duty, and supplying the necessary information as to what was to be observed by the voters. The result was a lively participation in the election on the part of women. At the elections to the municipal council in the

following years the same measures were taken by the association, and always with a favorable result.

On account of a bill introduced in the Riksdag by Mr. S. S. Borg in 1887, asking for women the right to be elected members on school boards and on boards of guardians for the poor, meetings for public discussion were arranged by the association, addressed among others by Mr. A. Hedin, a member of the Riksdag.

The resolution of the Legislature in 1889, declaring women to be eligible to the school boards and to boards of guardians of the poor, was brought about chiefly by the energetic exertions of the association; and in the autumn of 1889, in one of the largest parishes in the capital, a woman was for the first time elected a member on a school board, this lady being Miss Lily Engstrom, a teacher in the State's Normal School for Girls. In the ensuing year the association continued in the same direction, with the result that women were elected members on school boards in three other parishes in the capital. In other parts of the country the same charge has also been intrusted to women.

Moreover, a great many other bills touching on questions coming within the domain of the activity of the association have been strongly supported, as, for instance, the bill introduced by Mr. Borg demanding that the age when women are marriageable should be raised from fifteen to twenty-one years. The bill passed in the Riksdag in 1889, though with a modification, it being established that a woman under seventeen is not allowed to marry. By the same mover was further asked an enlarged right for women in regard to divorce, and by Mr. P. Waldenström enactments for civil marriage were demanded.

The plan for amendments concerning the property owned in common by husband and wife, prepared by the Legislative Chamber, and sharply criticised by the Supreme Court, was not, according to the decision of his Royal Majesty, to be taken as the basis for a proposition to be laid before the Riksdag, the Legislative Chamber having instead been

directed to prepare amendatory enactments as to the separation of property and corresponding ordinances. The association consequently now judged the moment suitable for recommencing the agitation in the Riksdag for the proprietary rights of the married woman.

Two of the directors of the association introduced bills on this matter in the Riksdag of 1892. Count H. Hamilton moved for the repeal of the matrimonial right in respect to such landed estate in cities and towns as either the husband or the wife had inherited during the marriage, or had obtained previous to their marriage, and moved that a husband should not have the power to transfer, mortgage, or dispose of any real estate owned by the couple in common without having the consent of the wife. Mr. M. Höjer moved for the abolition of a husband's guardianship over his wife, as well as the revocation of the community of property of a married couple. Count Hamilton's proposition passed in the Second Chamber, but was defeated in the First, while Mr. Höjer's bill was rejected in both Chambers.

Simultaneously with the proceedings in the Riksdag, the association had caused a pamphlet to be published, entitled "The Main Points in Swedish Statutes Regarding Women," written by Mr. Karl Straff, a young lawyer. It is a popular exposition of the enactments relative to women, and proclaims the injustices and disparities still in existence. Besides this pamphlet already mentioned, the association has published fifteen essays, under the title, "Concerning the Proprietary Rights of the Married Woman," discussing the methods followed by the association, and setting forth the bills introduced in the Riksdag, the debates concerning them, and the enactments made by the Legislature, the memorials submitted by committees, the competitory papers on plans for legislative measures, the addresses made at the meetings of the association, etc.

In addition, the association has caused a form for wills to be prepared and published for the guidance of parents who might wish that the fortune inherited by their daugh-

ters should remain entirely or partially under their own control, even after they are married.

The board of directors appointed by the association has nine regular and three supplementary members. The president is elected from among the members of the board, as well as the vice-president and the secretary and treasurer. These offices have since the organization of the association been held by the following persons:

Presidents: Mr. T. G. Almquist (1873–78), Professor H. Gylden (1878–86), Baron B. O. Stackelberg (1886–88), and Count Hamilton (1888). Vice-presidents: Mrs. T. Limnell (1873–86) and Mrs. A. Retzius (1886). Secretaries and treasurers: Mrs. E. Anharsuard (1873–86), Mrs. E. Lind of Hageby (1886–89), Miss C. Nauman (1891), Miss M. Ceduschiald (1892).

At present the other members of the board are: Mrs. E. Anharsuard; Mr. E. Beckman, member of the Second Chamber of the Riksdag; Mr. H. Sohlman, editor; Mr. M. Höjer, member of the Second Chamber of the Riksdag; Mrs. A. Berfstedt; Mr. C. Lindhagen, accessor of the high court of law; and the supplementary members, Miss Ellen Fries and the Misses G. Hjelmecrus and A. Lindhagen.

It is nearly twenty years since the association was formed, and many are the obstacles which it has had to surmount, such as the repugnance natural in man to resign any of his privileges, the women's indifference, and the conservatism of legislators, and still the chief object of the association remains unattained, namely, the revocation of a husband's guardianship over his wife.

The association can nevertheless with satisfaction consider what has been accomplished by means of its activity: many prejudices are undermined by it; the righteousness of its aims is being more widely acknowledged; men and women conspicuous for ability and discernment have joined the association, and given it their support; by an act of 1874 the married woman is allowed to be mistress of her

own earnings; and other reforms have also been brought about by the association.

The association has then every reason to look hopefully to the future, assured one day, sooner or later, of seeing the completion of its proposed task: woman declared equal to man judicially as well as socially, as a citizen and as a human being.

CHAPTER X.—INDUSTRIES AND OCCUPATIONS.

PREFATORY COMMENT BY THE EDITOR — EXTRACTS FROM ADDRESSES DELIVERED IN THE GENERAL CONGRESS AND FROM DISCUSSIONS OF THESE ADDRESSES BY AUGUSTA COOPER BRISTOL, LINA MORGENSTERN, ELIZABET KASELOWSKY, JUANA A. NEAL, KARLA MACHOVA, FLORENCE ELIZABETH CORY, EMILY SARTAIN, M. B. ALLING, LUETTA E. BRAUMULLER, M. LOUISE MCLAUGHLIN, ALICE M. HART, HELENA T. GOESSMANN, KAETHE SCHIRMACHER, ALICE TIMMONS TOOMY, REV. ANNA H. SHAW, EMILY MARSHALL WADSWORTH, KATE BOND, AND HARRIETTE A. KEYSER — BRIEF EXTRACTS FROM A PAPER PREPARED FOR THE REPORT CONGRESS BY E. E. ANDERSON — BRIEF EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE NATIONAL COLUMBIAN HOUSEHOLD ECONOMIC ASSOCIATION BY MARY COLEMAN STUCKERT — ADDRESS DELIVERED IN THE SAME DEPARTMENT CONGRESS BY JANE ADDAMS.

THE idea is still current that as a rule women are "supported" by men. Upon this popular delusion the following pages throw much light. The speakers cited in this chapter regard the general theme from a marked variety of standpoints. The views presented reflect to a degree the nationality, the actual and the relative social positions, of their respective authors; but the variety in method of approaching and treating the industrial position of women, and the diversity of occupations from which the illustrations are drawn, only emphasize certain central facts.

No class of people entertains higher ideals of family life, or has a clearer and nobler conception of the reciprocal obligations of men and women in the home, than the class usually referred to as "women of advanced ideas." It is also in the homes of this class of women that the highest average of domestic happiness, and of all that properly may be included in the phrase domestic success, is unquestionably found. The literature bearing upon domestic problems

which has been produced by women proves that the class of women called "advanced" anticipates the time when the value of human life will be appreciated more highly, and the influence of prenatal conditions and of early training will be understood better. Women then will do no work outside of the home during the years when they are bearing and rearing children, and then fathers will cease to be merely family banks, and will regard an active share in the training, education, and personal care of their children as the inevitable result of paternity. Doubtless, in general, a mother alone can "bring up" children better than a father alone can; but sometime the race will have reached a stage in its development when it will not rest satisfied with a choice between evils; when, instead of accepting the better of two defects, it will demand a positive good; then it will demand and obtain for infancy the combined personal attention of both fathers and mothers.

Before this state can be reached the whole industrial situation must undergo a change. One element in this change is a recognition of the pecuniary value of woman's time, of woman's labor. The pecuniary value of the time and labor spent by women in their homes, in the care of their children, and in establishing the social relations of the family and directing its social life, will never be understood and admitted until woman has demonstrated to the average mind the pecuniary value of her services in all outside occupations, industries, trades, and professions.

The present state of the industrial world as exhibited in this chapter affords such a demonstration. The demonstration involves statements from which may be inferred the degree to which women actually contribute to carrying on the labor and business of the world. It exhibits a nearly universal consciousness in women of their right to do any work they can do, unhampered by abstract considerations of original divine intention or of ultimate divine purpose. It shows a growing inclination to demand that pay shall be determined by the quantity and

the quality of the work done independent of the sex of the worker; a shrewd comprehension of the circumstances that hinder the application of this rule in the industrial world, and a perception of the value of organization as a means of controlling these hindering circumstances.

It is also clear that women are questioning whether it be not possible to enroll among the professions that odd medley of duties commonly lumped under the word "housekeeping," which, proceeding from the affections, must be performed under the guidance of the judgment; whether this complicated labor can not be simplified and managed by the application of the same principles of division and coöperation which control in other fields.

Finally, this chapter reveals a recognition of the fact that the law of solidarity has no exceptions, and that wealth, rank, talents, and culture, separately or all combined, do not exempt the woman possessing them from the effects of any injustice suffered by the poorest, the lowest, feeblest, and most ignorant of women, if suffered in consequence of her sex.—[THE EDITOR.]

WOMAN THE NEW FACTOR IN ECONOMICS — ADDRESS BY AUGUSTA COOPER BRISTOL OF NEW JERSEY.

When a speaker or writer is assigned a theme for elucidation it is important at the outset to have a clear understanding of the terms of that theme. "He shall be as a god to me who can rightly divide and define," said Plato; and as the world gets older it subscribes more and more to Plato. A definition of the terms of my theme, as presented in dictionary and encyclopedia, arrays it as a paradox; establishes woman as the oldest as well as the newest factor in economics; the earliest and latest, according to the area to which the term "economics" is applied. It is important to note all that this fact involves.

We find that economics in its primary application signi-

fied the science of household affairs; the adjustment of domestic expenditures to the income. We may rationally conclude that in early forms of society the responsibility of the then narrow domain of economics fell almost entirely upon woman, inasmuch as we find it illustrated at the present day among races that have not yet risen out of primitive social phases. A recent writer upon the customs of Central Africa states that the work in an African village is done chiefly by the women; they hoe the fields, sow the seed, and reap the harvest. To them too falls all the labor of building the houses, grinding the corn, brewing the beer, cooking, washing, and caring for almost all the material interests of the community.

It is from this primitive social outlook that we find woman to be the principal factor in economics; the initiator at least of the whole system which follows, whether its area be the family, the community, or the nation; the original source from which all world-wide economics are evolved. For although as defined, political economy "is a science of the laws which providence has established for the regulation of supply and demand in communities," yet the same authority affirms that the disposition to adapt the expenditure of a household to its income is one of the phenomena which make up those laws of nature.

From this point of view woman is the original factor in all systems of economics, the demure goddess at the fountain-head, determining the quantity and quality of the waters that flow therefrom. As an organic body grows only through the cells which compose it, and as the household is the cell of the social organism, so domestic economy is the original unfolding principle of all larger economics.

I am desirous that this truth should become established in the consciousness of woman, here, now, and evermore, that she may have a just estimate of her place and power in the evolutionary scheme of life, when it reached the point of the social beginnings of the race; that she may perceive that neither from the present nor the future does

BASIL C. BROOKE,
Press Stenographer.

MR. HOLMAN,
The Record.

NINA ESTABROOK,
The Record.

H. E. CHAMBERLIN,
The Post.

THOMAS BAIRD,
The Inter Ocean.

W. O. BROWN,
The Tribune.

DAVID S. GEER,
Official Reporter.

CLARENCE E. YOUNG,
General Secretary
World's Congresses of 1893.

HON. CHARLES C. BONNEY,
President
World's Congresses of 1893.

EUGENE J. HAZARD,
Assistant Secretary
World's Congresses of 1893.

W. H. BURKE,
The Times.

she receive her credentials as an economic factor, but from the primal constitution of society itself, as the originator of the vast scheme of economics which introduces and links the nations to each other, of which man alone has been the recognized exponent and director. Although man has cast a blind eye on this truth, yet if woman perceives it clearly, she can well afford to smile serenely on his self-gratulation as umpire of economics. For the woman soul, in the discovery and realization of its high place in the scheme of things, will find that power of equanimity which sooner or later converts every obstacle into an auxiliary, all hindrances into means of advance. This interior ascension of the spirit into an imperturbable equanimity is our great need as women. If we would make all external advantage more swiftly our own, we must abolish all interior sense of bondage and disadvantage, and sailing into externals on the fullness of that strength, believe and take the whole arena of affairs as our native domain. Emancipate the thought from the ever-present cramping sense of personal disadvantage, and internal wrong, and a miracle follows. The spirit at once assumes its proper majesty, and gathers up the reins of directing power. A few individual examples, here and there, among women demonstrate my statement, and we call them the World's Representative Women. Their persevering and telling efforts for woman's advancement are not from the standpoint of woman as woman, but from the standpoint of the unity and solidarity of the race; the proper balance of the social forces.

Woman has been, and forever will be, a hero-worshiper, but the hero enlarges. It is neither man nor woman, but humanity. To her, the woman cause means the "righting up" of this deformed hero, humanity. She labors for justice to woman as a means to an end, and that end the conformity of civilization to the perfecting organic principle which Spencer styles "a moving equilibrium." The women invested with largest power to bring about this state of social equity are women who in their spiritual forces have

attained this condition of "a moving equilibrium." There is perhaps nothing else that will bring the rank and file of women so quickly and surely into this state of spiritual balance and power as a realization of the magnitude of woman's relations to the entire system of economics.

The lad who believed himself to be the child of a peasant, expressed in his personality and bearing only the common nature and manner of the peasant life; but learning one day from a stranger that he was the child of a king, he was transformed, by his consciousness of the fact, from the peasant weakling to the dignity and power of spirit native to his true relation.

Woman then being the oldest factor in economics, under what aspect of truth do we now regard her as the new factor? Looking at her economic relationships to-day, and comparing them with those of the past, the contrast is as marked as that of day with night. It is the recognition of this contrast that fixes her as the new element in industrial development. The light of morning is new to one who wakens, but that same light was on its way through the darkness, and it is old with travel. What engineer has ever laid out the line where darkness terminates and dawn begins? So with woman's industrial advance. She attains new areas, but the attaining is old with continuity of unflinching struggle.

The new economic area to which woman has attained in this latter half of the nineteenth century is that of the creation of wealth. Her economic responsibilities are no longer limited to the application and distribution of supplies; she is a wealth-producer in the broadest meaning of the term — not indirectly, but directly; and this it is which constitutes her new relation as an economic fact. What is it to be a creator of wealth? What is wealth? No one has furnished us with a better definition than Henry George. "Wealth," he says, "consists of natural products modified by human exertion so as to fit them for the gratification of human desires; it is labor impressed upon matter in such a

way as to store it up. When a country increases in wealth, it increases in certain tangible things, such as agricultural and mineral products, manufactured goods of all kinds, buildings, cattle, tools, machinery, ships, wagons, furniture, etc." Into this spacious wealth-producing domain, the autonomy of which determines a nation's place among nations, woman has found entrance as an active agent among its complex forces. Still further does she illustrate Henry George's definition of a producer of wealth, as he adds, "Nor should it be forgotten that the investigator, the philosopher, the teacher, the artist, the priest, the poet, though not engaged in the production of wealth, are not only engaged in the production of utilities and satisfactions to which the production of wealth is only a means, but by acquiring and diffusing knowledge, stimulating mental power, and elevating the moral sense they may greatly increase the ability to produce wealth; for 'man does not live by bread alone.'"

Into this higher atmosphere of wealth production, where professions are ranked and ideas generated, woman has seemingly compelled her own ascent; for whenever and wherever we lift our eyes to these intellectual ramparts, she passes before our vision. I state this advisedly, for the number of industries and professions now open to woman runs into the hundreds; and one authority states that all occupations and callings are now open to her, if she have the courage to enter them. If a general should say to his soldiers, "My boys, the enemy's intrenchments are ours if you have the courage to take them," it would not mean that the intrenchments were thrown open for possession. So far as women have hitherto made headway into the promised land, even from the first step upon its boundaries, they have cast up this highway of courage every inch of the route. So I dare not claim large comfort from this authority, certainly none that justifies us in laying aside our armor or stacking our arms. The hopefulness of the outlook arises from the fact that the area yet to conquer narrows, the line of struggle shortens, the intrenchments

of opponents weaken and diminish. This fact is due, not simply to the persistent courage of women, not to their tireless importunities, but to many causes inherent in the increasing complexity of our civilization. Society being an organization, it experiences all the expansions and transformations of any cell or egg. There is a time in the history of an egg when the limitation of the shell is a protection to the homogeneous, inchoate substance within; but differentiations beginning in this life substance, functions being specialized, and the whole individualized, that which was protection becomes imprisonment. The organism wrenches and struggles, the walls gradually yield, and the organism walks forth into the light and responsibility of freedom. If the beak of the hatched eagle could speak for itself, it would claim that the weakening of its prison-walls was due to its own persistent knocking and battering; and the wing and talon would put in a similar claim of merit for themselves. But it was the increasing complexity of the entire organism, the one differentiating life within, that compelled the beak to knock, the talon to scratch, and the wing to push and struggle.

There is a seed in Southern California (I think it is a variety of clover) that if it had consciousness would surely claim that it planted itself. It lies upon the surface of the packed soil during the dry season, but when the rain of winter comes it takes a notion to bore a little depression in the softened earth and put forth roots. "Behold my efficiency," it might well say. "Yet mine made yours available," the rain might reply. But the incubating genius of life brooding over mountain, cañon, and mesa could say, "I am the awakener and supply of all your forces." A like interdependence of progressive forces permeates the entire structure of modern society. Simultaneous transformations, seemingly foreign to each other, are occurring in the body politic, the genius of evolution burning at its center, having the providence to initiate all normal expansion in radii, thus preserving the equilibrium of

growth. Impartially breathing her quickenings throughout the entire structure, she thereby secures balance with movement, and links progress to order. A long-headed deviser does this genius of evolution prove herself to be, in that she puts in the heart of each separate reform a feeling that the true welfare of society depends almost wholly on its own special success. It is this feeling which secures the most remarkable concentration of effort, and leads each reform to battle victoriously, step by step, with the obstacles of progress. In the vantage-ground of industrial emancipation which woman has already gained, I would in no wise divest her of the feeling of the superimportance of the woman cause. For I believe Spencer affirms it is feeling and not opinion that moves the world. But I speak rather to establish scientifically and philosophically in woman's comprehension the fact that her special movement has the backing of the universal movement; that the divine mania which has taken possession of her for culture, independence, complete freedom, and full responsibility holds even cosmic relations. Woman will not abate her zeal, but give larger possession to the ideas which compel her to do battle for them, when she understands that they emanate not from woman in the interest of woman, but from the one life in the interest of life. This is the true basis of our faith, the genuine "substance of things hoped for." "Attractions are proportioned to destinies." The line of movement is forward and upward, and the destiny of the woman is above, not below, the present outlook. It is the inevitable. The urgent fire in the woman-soul, forever impelling her to larger enterprise and venture in every department of human action, that leads a Mrs. Sheldon into the heart of Africa, is the Pentecostal flame of this same destiny. It is well to keep in remembrance the interrelation of the entire output of social reforms to which I have referred, and the fact that the permanent success of each and all of them depends upon this relationship. It is not difficult to perceive that the woman cause is allied to temperance reform.

It requires closer scrutiny to perceive its relation to tariff, ballot, and tax reform, to government ownership of railways, and a financial system less open to individual and class manipulation. Nevertheless the fact is there; for woman being industrially emancipated, a recognized independent factor in the production of a nation's wealth, every reform that affects the production and distribution of that wealth touches the woman cause. After this manner and direction has been the movement of freedom for any class or people from the beginning.

The interrelationship of all economic factors to which I have referred always reveals itself along the lines of justice and injustice. For example, it is preëminently a matter of equity that woman should receive equal wages with man for like quantity and quality of work. When this is withheld the standard of wages which working-men combine to maintain in their own interest inevitably lowers. There is no real security for man's good fortune except through equity to woman. The want of this has really been the source of all his woes. For the race is one, and "a house divided against itself shall not stand." Observe the social scourges that follow in the train of the unequal wage. How it bears direct relation to the dark problem of poverty, and how that darkness widens and merges into the sloughs and slums of immorality! How it broadens the margin of unemployed men who constitute the industrial reserve which enables capital to dictate its own terms to labor! How it compels the latter to array itself against its own kith and kin and do battle for its enemies! How it necessitates in the names of sympathy and pity the effort and expense of organized charities to eke out the earnings which are either not sufficient for maintenance or not sufficient to meet the exigencies of misfortune! Surely a knowledge of the one fact that the average yearly income of the working-woman of Boston exceeds her yearly expenses for positive needs only about eight dollars might well fill the consciousness of every man who is normally

bright and apprehensive with a sense of impending doom. Yet this is but one illustration of the evils which follow a special line of injustice, afflicting the wrong-doer even more than it does the wronged. And were we to follow out all the social iniquities in which woman has been involved, we should surely find that there is a certain point in these entanglements where the same disastrous lesson and result for man is revealed.

"Every benefactor," says Emerson, "becomes a malefactor by continuation of his activity in places where it is not due." From the hour when woman was sufficiently awakened through intellectual quickening to board deliberately the car of progress, every obstacle that man puts in the way of her advance reveals him as a malefactor; that is, a train-wrecker. All the constabulary of the universe are after him, and the law of equity or equilibrium has dealt and will deal out punishment to him proportionate to his crime.

Yet what better evidence can there be of a concession and recognition on the part of man, which must ultimate in the fulfillment of our largest hope, than the place so cordially assigned to women in this Columbian Exposition? It is no less than a world-wide announcement of her coming on in every form of art, literature, and industry. No niggardly dole is this to us, but the greatest privilege of all history, dating in myriad forms of art and mechanical skill, the fullness of time for woman's economic début. Permit me to direct your attention to the wonderful significance of this sentence, "the fullness of time." There is no sentence in all Scripture so crowded with philosophic meaning. It solves for us the vexing problem of delay and procrastination which seemingly attends woman's advancement. If hope deferred has heretofore made the heart grow sick, this sentence from henceforward should preserve us from all such abnormal lapses. We must learn and remember that nature delights in appropriateness, and will have all things in keeping. She will not vary one hair's-breadth from this principle, though humanity, frantic with desire

and wild with importunity, should go down on its knees to her. As a woman of good taste will seek to have the details of her costume present that equalness of grade and quality which establishes harmony and unity of value, so nature, with faultless and exquisite judgment, arranges in like manner her evolutionary series through all the realms of matter and mind, proceeding always from the simple to the complex, from sameness to variety, from the coarse to the fine, from the crude to the finished. And though an æon should be necessary to each grade in the series, yet shall the details of this grade be held in perfect relation and keeping. For nature is congruous, whatever else she may be. There is due preparation for the proper advent of her successive creations or becomings, each of which waits on her fullness of time, and the longer the period of preparation the higher the outcome ranks in the scale of her series.

Who can guess how long vegetable life waited on chaos, and the perturbations of protoplasm, before cosmic propriety permitted the first lichen to drape the earth's nudity? How long did the vegetable kingdom creepingly unfold as the expression of organic life before it was appropriate for the world to put in an appearance and accept all that had preceded as a gratuitous offering to the animal economy? How long before man "capped the climax of the vertebrate series in mathematical concurrence with the fullness of time?" And if at the era of his appearance on this planet he possessed even tolerably good sense and understanding, he must have congratulated himself on the minutiæ and perfecting of detail which delayed his coming. For it is ever the last result which utilizes preceding effects.

And for woman the logic of events has transformed obstacle and hindrance into those necessary equipments of character which belong not to partial but to complete citizenship. What does this equipment for the responsibilities of complete citizenship indicate? It is no superfluous trick of historic evolution. Desired or dreaded, woman is pro-

ceeding straight to the inevitable goal of largest social and political responsibility. We might as well endeavor to avert the fact that we were born as this fact; and we are under equal necessity to utilize resignedly these two facts. Industrial emancipation broadens by an inevitable principle into social and political equality; and as the combined forces of the stone, iron, press, and steam ages were engaged in shaping and molding civilization into fitness for woman's economic coöperation, so the genius of religion and government far back in the mist of ages began the preparatory work for her ultimate début as the full complement of man.

In connection and parallel with the changes in religious and moral ideas, which antedated woman's advent as an economic factor, are the transformations which have occurred in forms of government and social institutions. A beast of prey, the primitive man rose to nomadic forms of society, patriarchs gave place to kings and emperors, and these in turn to constitutional monarchy, and this to the democratic idea and the rights of man. The bloody track of governmental evolution, conspicuous with the panoply of war, was built upon fallen thrones and devastated dynasties, the patriotic sentiment broadening in the red struggle from the family to the nation. And woman waited. Not yet the fullness of time for her awakening to the world's need of her citizenship. Something more of brute crudity must be eliminated from the tumultuous powers of civilization. Some larger and more sympathetic conception of human life and its universal relations must modify the world's ferment ere woman would arise from her world-old hypnotic trance, with a new consciousness of her individual ability and power, and the necessity of her taking an equal hand with man in working out a universal order. The ages had thundered from date of chaos, and she had not wakened. But there came a noiseless white-winged thought into the human atmosphere, and woman rose, and stood upon her feet, and knew herself and the world's need. And this was the white-winged thought which refined the

way for her feet: "There is but one life, and humanity is its spiritual image." As the genius of the spring-time sets all the forces of nature in sweetest passion for expression, so does this truth — the spiritual unity of the race — quicken the hearts of men and women into a mania to make the material interests of the entire humanity correspond in their unity to this spiritual fact. To a no less work than this is woman called and awakened: to convert discord into harmony, rivalry into emulation, jealousy into magnanimity, competition into coöperation, poverty into comfort, and the love of money into the love of man. Need I say that such transformation of the motives of human action, slow, silent, invisible, must sooner or later work out a system of society and government in which each shall stand for all and all for each? It is only a question of time. The century plant, that waits a hundred years for its life's perfection, is no less sure of its final glory than the convolvulus that greets the dawn with expanded petals.

There is no uncertainty in the eternal goodness, and woman's inevitable advance into all the lines of free citizenship is but a part of the "divine event to which the whole creation moves."

THE DISCUSSION WAS INTRODUCED BY A PAPER SENT BY LINA MORGENSTERN OF GERMANY.

I send you sisterly greeting over land and sea, and regret that I myself can not be present to be a witness of that exalted moment when the women of all lands unite to form an international bond of union. May this bond help to overcome all prejudices of nations, races, and faiths! May it further the welfare of our sex, maintain and protect its rights, and secure justice to it for the good of united humanity! For the future of the human race lies in the hands of women.

During the past year I have been engaged in compiling a

work called "Die Frauenarbeit in Deutschland," which will give a complete survey of the position and activity of women in all departments of domestic and social life, and of the institutions already founded in Germany for the education and training of women.

The accomplishment of the task which I had set before me was even more difficult and comprehensive than I had anticipated, the statistical aids and the material being secured only with the greatest trouble. Nevertheless, since I have been requested to give a report concerning the condition of women in my native land, I send you the first proof-sheets of the book, which gives evidence not only that woman is capable of working in all departments of industry, but that it is a pressing necessity for her to acquire a calling by which she can earn a livelihood, in order that she may maintain her self-respect. In the light of these statistics is seen also how little appropriate is the formerly universal observation, "Woman belongs in the house, and her only natural calling is to be housekeeper and mother."

Aside from the fact that there are in Germany two million seven hundred thousand more women than men who are unmarried, and who thus do not come to fill the office of housewife, statistics show that at least ten per cent of the married women are compelled to work outside of the home in order to support their families. There are in all two million five hundred and thirty-four thousand nine hundred and nine women who work outside of their homes, as opposed to five million seven hundred and one thousand five hundred and eighty-seven men workers; and each year shows an increase in the number of women engaged in business of thirty-five per cent, against an increase in the number of men of sixty-one per cent. Two million one hundred and sixty-four thousand two hundred and four self-sustaining women are engaged in domestic service, as against one hundred and seventy-five thousand four hundred and forty men.

According to the statistics of 1882, two hundred and

seventy-six thousand eight hundred and seventeen women are engaged in independent farming. There are two million two hundred and forty-eight thousand nine hundred and nine women working as farm-helpers, of which number, nine hundred and twenty-two thousand eight hundred and thirty-eight are members of the family, while six hundred and nineteen thousand eight hundred and fifty-eight are servants and seven hundred and six thousand two hundred and thirteen day laborers.

In all the industries combined are found one million five hundred and nine thousand one hundred and sixty-seven women workers. They are distributed as follows:

Mining and building	54,522
Shopkeeping, trading, and restaurants	144,377
Clothing and laundry	551,301
Handelsgewerbe	184,537
Textilindustrie	362,138
Innkeeping	141,407
Cooking and catering	96,724
Paper-making	31,256
Hardware and metal-working	27,660
Wood-carving	27,372

Comparative statistics show that the proportion of women to men in the different industries gives the following per cents:

	Per cents.
Spinners	54 to 69
Weavers	22 to 39
Lacemakers and embroiderers	42
Crocheters, knitters, and lacemakers	84
Bleachers, dyers, and pressers	35
Bookbinders	25
Passementerie makers	56
Papermakers	35
Basket and mat makers	27
Cigarmakers	43
Gold and silver embroiderers	66
Penmakers	63
Makers of linen goods	56
Noodle and macaroni makers	59
Employment agents	63

	Per cents.
Market-gardeners	16
Peat-gatherers	23
Shell-workers	16
Shirtmakers	10
Polygraphists	13

In several industries the number of women workers preponderates even.

Married women employed in all factories, excepting the spinning and brick-making industries, are as follows: In Prussia, forty-two thousand seven hundred and sixty-one; in Saxony, twenty-one thousand nine hundred; in the remaining of the United States of Germany, thirty-nine thousand one hundred and thirty-nine; in Baden fifty per cent of the workers are married women, and we find a still greater number of married women, and especially widows, engaged in housework and farming. In the last mentioned there are two million seven hundred and twenty-eight thousand eight hundred and thirty women to three million four hundred and twenty-seven thousand eight hundred and twenty-five men engaged. One-tenth of the entire number of women in Germany are domestics.

In the liberal or higher callings two hundred and forty-seven thousand and seventy-eight women earn a livelihood; these are distributed as follows:

Teachers and instructors	124,000
Physicians, medical assistants, and nurses	46,177
Administrators and directors	23,522
Stewards	9,806
Church wardens and clerks	8,724
Musicians and actors	6,032
Civil and municipal officials	4,793
Authors	350
Railroad officials	1,302
Postal and telegraph clerks	1,012

The table of statistics on the pay of women workers which I have given in my book, with special reference to the advancement of the labor union, shows the domestic situation of all these women workers.

From these statistics appears the deplorable fact that the work of women is paid from one-half to two-thirds less than the work of men; in the lowest class two marks a week and in the highest ten marks. Pay differs in the different German States, as the statistics of West Prussia and Silesia show. In Berlin the highest wages are paid, but house-rent, taxes, and living expenses are dearer. In the individual callings women receive monthly salaries as high as one hundred and fifty marks, for instance, as directors in laundries and confectionery establishments, as bookkeepers, cashiers, and photographers.

Compared with day wages received by men, the pay of women is on an average half and two-thirds, and in many cases three-fourths less. According to the province the pay differs, for grown women, from seventy-five pfennig to two marks; for girls under sixteen years, forty to eighty pfennig — also one mark.

The condition of the women workers in the factories leaves much to be desired, and justifies the organization of women workers whose aim it is "to secure like pay for like work." Those women who are better situated are able to devote themselves to the material elevation of the great masses of their poorer wage-earning sisters through helpful organization, and should do so.

THE DISCUSSION WAS CONTINUED THUS BY ELIZABET KASELOWSKY OF GERMANY:

It is with great pleasure that I comply with a request to report on the Lette-Verein. I am proud to give you a brief history of one of the oldest associations of German women; one of the best, I think; one I know and love dearly, whose secretary I have the honor to be. I pray for your indulgence. I am a stranger in your country, and not accustomed to your language, yet I hope to win your sympathy for an undertaking worthy of being known everywhere. The

American ladies are intelligent and strong; they have not to suffer as we do, or rather, let me say, as we did, from social errors and prejudices of an older history. It has not been long since German women, poor and with no one to protect them, thought it a disgrace to labor for money. Many a fine talent withered slowly away, many a widow and elderly girl led a miserable life because they feared to use the gifts God gave them. Suffering in silence, they had no courage to mend the evil.

It was in 1863 that Mr. Lette, president of the central institution for the welfare of the laboring classes, wrote at the head of its history: "For individuals as well as associations it is well to look back, to recognize their deeds and efforts, to give account of what they did and what they wished to do." In such a review he remembered the poor and helpless women, and proposed the founding of a new institution in connection with the above-mentioned, which should strive to open ways of labor to women in want. It was the first time any one thought of those poor women, who struggled so hard and did not know what to do or where to go for employment or instruction. The proposition of this man, known for his benevolence and charity, a friend of Schurz and Wesendonk, was most favorably received by his hearers, and the best of them, men and women, assembled to effect its realization. Even the young Princess Victoria, now Empress Frederick, took such a warm interest in the undertaking that she promised to become the protectress of the new association, *Zur Förderung der Erwerbs-fähigkeit des Weiblichen Geschlechts*, which she has remained to the present.

The first rule was that every prejudice in regard to women earning money should be dropped; that new industrial and commercial schools should be founded and relations established between laborers and employers. It was at a most unhappy time, when in 1866 the war between Austria and Prussia began, that the institute was opened by a bazaar, called "Victoria Bazaar," at which all kinds of

articles made by women were sold. Women brought paintings, drawings, or fine needlework, embroideries of every kind, which a committee appointed for the purpose sought to sell. The bazaar was not merely temporary, but was continued in a fixed locality rented for the purpose. The eldest daughter of President Lette, Mrs. Annie Schepeler Lette, a widow, became its president, which she is to-day. The undertaking prospered in a most gratifying manner. It was not to be regarded as a work of charity; the articles brought for sale stood business rivalry. A directress, pattern-cutter, and bookkeeper were engaged, forty women found employment in the establishment itself, and more than a hundred have been enabled to sell the products of their work.

Soon after she was married to Prince Frederick Wilhelm of Prussia, the Princess Victoria founded a home for governesses and young girls, strangers in Berlin. This home, called Victoria-Stift, needed reorganization, and the crown princess wished that the bazaar before mentioned should take care of it. Two stores were rented in Leipziger Strasse, in the building in which the bazaar was located. The home and bazaar were united, and nineteen young girls found board and rooms. Its restaurant for women is the first establishment of this kind in Berlin. In a short time the institution was over-occupied; an agency and inquiry office, which rapidly became popular, was opened. Here every sort of information was given and requests and offers were received and answered.

In the year 1868 President Lette, a most noble, unselfish, unanimously beloved man, died, and in 1869, by proposition of Professor von Holzendorf, chairman of the institution, the name of it was changed to Lette-Verein, association for the promotion of higher education of women and of women's earning a livelihood. Wishing to honor the name of Lette, the speaker said, "Let us do the best we can; let us give an opportunity for a scientific and technical education." This proposition was unanimously

HARRIETTE A. KEYSER.
M. LOUISE MCLAUGHLIN.

AUGUSTA COOPER BRISTOL.
ALICE M. HART.

accepted. At the same time a small capital was deposited to furnish loans to those who wished to start in business.

The Lette-Verein was no longer the only institution of this kind. In November, 1869, meetings of different associations of women for education and industry were called. I only mention the popular kitchens of Mrs. Morgenstern, the Victoria Lyceum, with its noble directress, Miss Archer, the Academy of Female Painters and Friends of Art, the Laborers' Union for learning and social entertainment — all these and many others were founded on the same principles. In autumn, 1872, the Lette-Verein settled in its own home, Königsgrätzer Strasse, ninety; the Victoria-Stift had thirty-eight residents, and a matron who was as a mother to the young girls. The commercial and drawing school, comprising a large number of classes, occupied two stores. Several halls were given to the ladies for restaurants. An agency for the registering of pupils was opened, and books were started to keep an account of the scholarship and development of different classes. The opening ceremony was honored by the presence of the Crown Prince Frederick Wilhelm, and the Princess Victoria, our high protectress. When the secretary, Miss Hirsen, had finished her report, the prince said: "Did I understand you well? You possess eight thousand dollars; you have borrowed twenty-five thousand dollars; you bought a house worth ninety-five thousand dollars, and you say this as unconcernedly as if everything was right. How will you continue?" "We don't know," she answered, "but we trust; the past gives us hope for the future." "Your faith will help you," replied the prince, and so it was. The words of our beloved emperor, who was himself so great a sufferer and so faithful a believer, were as a prophecy.

Twenty-seven years have passed since the Lette-Verein was founded. Its schools occupy three buildings; its pupils, now numbering fourteen hundred, come from every part of the world, many of them from America and Australia. We teach almost every branch of woman's industry — dress-

making, manual labor, millinery, fine needlework, sewing by machine, cutting of linen, hair-dressing, ornamental drawing, fabrication of artificial flowers, washing, ironing, cooking, housekeeping, and bookkeeping. The course of study is optional. Pupils may choose a single branch or a number of branches. Charges are small and the teachers of the best. We seek to grant as much free instruction as possible. Our pupils are not from the poorer classes alone, but from the wealthiest families; many a bride seeks here to perfect herself in the art of housekeeping, that she may be able to instruct her servants properly. The house resounds with youth and gladness, and delight in work. Order and cleanliness are strictly observed, and the relations between pupils and teachers are most cordial. The certificates from the commercial school enable our pupils to find good situations as bookkeepers, those in manual labor open to them positions as teachers in manual training schools.

The agency and inquiry office in 1892 supplied as many as two thousand ladies with positions as teachers in scientific and technical branches, as kindergartenerinnen, lady companions, etc.

The institution last opened is a photographic school, where young girls learn not only the art of photography, but every kind of graphic reproduction, retouching, coloring, etc.

The Lette-Verein has grown until it has come to be one of our largest institutions. Its means are small, but its president and chairman, filled with a spirit of love, are working bravely and fearlessly; they try to recognize the needs of the time, and of life, and are always willing to exchange the good for the better.

Many similar institutions conducted on the same principles have been founded during the past years, and their prosperity shows the usefulness of their existence. Many tears have been dried, many eyes have grown brighter, many a young heart has won new hope; indeed, much has been accomplished, and, gratified with our results, we struggle on to mend the evils of the time.

A NEW AVENUE OF EMPLOYMENT AND INVESTMENT FOR BUSINESS WOMEN — ADDRESS BY JUANA A. NEAL OF CALIFORNIA.

While in 1836 only six occupations were open for women bread-winners, viz., teaching, millinery, sewing, tailoring, factory labor, and domestic service, now over three hundred are open, and women are successful in all these, with new avenues opening every day. Women entered four hundred applications for patents last year. Women are everywhere, in colleges, banks, stores, and counting-houses, as clerks and capitalists, managing with distinguished success both small and large affairs.

An avenue which has only recently been open to women, and which promises to her wonderful opportunity, is life insurance, which appeals to women as strongly as to men. Leading companies are among the greatest institutions of finance in the world. Thirty companies possess assets of over nine hundred and three million seven hundred and thirty-four thousand five hundred and thirty-seven dollars, and their total income for 1892 was two hundred and thirty-two million twenty-four thousand nine hundred and ninety-three dollars. The number of policies in force in these thirty companies is one million five hundred and thirty-two thousand eight hundred and twelve; of these policies the number carried by women is estimated at only seventeen thousand. Policy holders were paid in 1892 one hundred and two million six hundred and twenty-one thousand eight hundred and twenty-one dollars, and in the last fifty years one billion five hundred million dollars has been paid to beneficiaries. This provision when realized by women must appeal peculiarly to them. What homes this has kept unbroken! We must acknowledge life insurance to be a safety-bridge that even death can not break.

The largest insurance carried by a woman in the United States is four hundred thousand dollars, one hundred thou-

sand dollars being taken for charity. Several women carry two hundred thousand dollars each, and a number, one hundred thousand dollars; many carry from seventy-five thousand dollars to fifty thousand dollars, and great numbers carry policies to the amount of five thousand, ten thousand, and twenty thousand dollars.

The same appeals come to women as to men for protection, investment, annuities, and guaranteed incomes. In many cases the reasons hold even more strongly, because women are more timid and less confident, from lack of experience in manipulating money, hence absolute securities appeal more strongly to them.

The wives of to-day are the widows of to-morrow, and a few hours make one the head of the family with sudden responsibilities and moneyed interests. In New York City alone women control five hundred million dollars in money and property. For years women were not recognized as desirable "risks," and only recently have they been permitted by companies to carry large amounts. Now the maximum of one hundred thousand dollars, in the three large companies writing that amount, can be carried by women.

Hitherto women have been sought only in special cases, the majority of women knowing nothing of its benefits and provisions as applicable to themselves. It must occur to the thinking woman that financial investment held in such esteem by business men is well worth investigation. Investigation will dispel prejudice and doubt. The same business principles which apply to men apply equally to women. If policies of one thousand dollars and upward were carried universally by working-women, seeds of thrift and foresight would be sown among a vast part of the population that now accumulates nothing. An investment of from twenty-five to forty dollars a year, according to age, would carry one thousand dollars, and could be afforded by the earners of even low wages. This would give a sense of security, and would provide in case of sickness better care, which could be paid in any case, whether health returned or death

ensued. Such insurance would also secure the return in cash of moneys paid out, with added dividends at the end of ten, fifteen, or twenty years, according to contract.

All insurance companies, recognizing the great possibilities for the future in insuring women, are seeking to engage women as insurance agents, believing that a woman can approach people and work in this special field as no man can do. Insurance companies give women as agents every liberty accorded to men — of writing men as well as women.

The first women engaged as insurance agents have found that pioneer work in this business, as in all others, is beset by difficulties, but the success which women have met in the business of insurance has opened a new and lucrative industry to them.

The Bohemian Woman as a Factor in Industry and Economy — Address by Karla Machova of Bohemia.

From time immemorial woman has controlled industry and economy in the home, but it is not long since she stepped from the home circle into the wider field of manufactures and public economy. The life of the woman of to-day varies greatly from that of the primitive woman protected and supported by husband or father. The work of woman has undergone a transformation. The people have not noticed this great change, they have grown accustomed to it; for day by day it is taking place before their very eyes, and is therefore becoming a necessity. This transformation has simplified the work of woman in the home. In this age of cheap mechanical manufacture it is unnecessary for women to make their own candles, soap, cloth, and bread, as their great-grandmothers were obliged to do. It no longer requires many women to perform the duties of one household. The social revolution has been and is being evoked by the strife for existence in which both married and unmarried women must take part. If

woman is to conquer in the strife she must use all her mental and physical energy.

The development of manufactures and private economy necessitates a woman's supporting herself and her family, for a man who is a day laborer is unable to do it alone. It has made woman's position in the strife for existence in a certain degree characteristic. The question of woman's higher education is morally important; equally important, however, is the question of the position which woman shall occupy in the field of labor.

Not only the revolution in manufactures, but her intense desire for independence, has greatly modified woman's condition. These influences have been so powerful that woman has occupied an ever-growing department of industry.

Statistics clearly show that there is not a branch of industry in which women are not employed. Besides the reasons for this stated above we must take also into consideration the technical perfection of machinery which makes great skill in the workman unnecessary. Manufacturing has thus become a mechanical operation easily performed by women.

In Bohemia there are one hundred and thirty-three thousand women, seven thousand and seventy-nine girls employed in factories; three and one-half millions in the Empire of Austria.

During 1890 there were in Prague and vicinity:

934	women	at	139	gulden	a year	employed in book-binderies.
79	"		138	"	"	" millinery establishments.
400	"		156	"	"	" paper factories.
559	"		180	"	"	" printing establishments.
600	"		136	"	"	" laundries.
479	"		173	"	"	" working factories.
186	"		159	"	"	" powder-mills.
60	"		140	"	"	" confectioneries.
40	"		165	"	"	" brick-kilns.
80	"		175	"	"	" shoe factories.
70	"		180	"	"	" tailor-shops.
28	"		165	"	"	" leather factories.
524	"		180	"	"	as waitresses.

Judging from these statistics we see that women are more and more employed in commerce and manufactories; but they are paid so little for their twelve hours' labor that they can not earn even a meager livelihood. Such wages, and often less, are paid throughout Bohemia, Austria, yea, even Europe. A woman working twelve hours in the field earns thirty-five kreutzers a day, if providence be kind and the day pleasant, for every rainy hour is deducted from her small earnings. These women are employed only five or six months of the year for thirty or forty kreutzers per day. Glove-makers are paid sixty kreutzers per dozen, and they must furnish their own silk and machine. Women are paid fifteen kreutzers for thirty-six buttonholes, thirty-six, forty, or at most sixty kreutzers for making a dozen shirts. Women occupy a very unfortunate position in manufactures, for more than seventy per cent are paid wretchedly. They are so easily imposed upon that manufacturers prefer to employ them. A further reason for the increase of woman's labor is the system of competition existing among manufacturers. Women are accustomed to doing their housework after working hours, and they are prevented, not only in Bohemia but in all Europe, from taking an active part in public affairs, and for that reason they lack organizing ability, and unorganized they are defenseless, and employers can treat and pay them as they choose.

Woman's work in the home being underestimated by men, she is paid less for labor done outside of the home. It is not to be wondered at that men look with ill-favor upon the employment of women, whom they consider rivals, since the work of the latter, being cheaper, if of equal quality, is given the preference everywhere. Here we encounter a problem. How can this underestimation of the value of woman's labor be prevented? The problem can be solved easily by moral suasion when public opinion strives to influence the speculator and manufacturer to increase wages according to quantity and quality of labor performed,

so that they can no longer profit by the weakness of woman (or by the slight demands of women). If woman is forced to fight a hard fight for her daily bread, it is the duty of all to lighten her burden. Society must become interested, aroused; it must endeavor to have working hours lessened so that woman may have an opportunity to educate herself and to regain physical strength, so that she can live the life of a human being.

These questions of wages and shorter hours involve employers as well as employés. Women laborers throughout Bohemia and Europe should demand that women be employed as their overseers, for women, as more sensitive, more finely organized, require gentler treatment than men.

Apart from the branches of industry already mentioned, women employed as field laborers merit special attention; their condition is deplorable. These women wander about from place to place in search of employment. From spring until autumn they must do without the comforts of a home, the pleasures of home ties. The wealthy landowners impose upon these poor unfortunates, let them do thirteen or fourteen hours of hard work gathering sugar-beets, pay them from two to three gulden a week, and lodge them in so-called barracks.

These women must work even on the Sabbath-day, for in these places the commandment, "Remember the Sabbath-day to keep it holy," is not observed. One can conceive how alarmingly all desire for home life disappears.

A pitiful life is led by women in restaurants and cafés, where they often receive no remuneration whatever for twelve, or even fifteen, hours of work, and are dependent entirely upon the fees of the guests. In the world-famed Karlsbad and Franzenbad waitresses must pay hotel-keepers, who are millionaires, one gulden and twenty kreutzers for the probability of breaking dishes.

I could mention many other employments in which men profit by underpaying women. One thing is evident; women are ruining themselves physically, especially moth-

ers deprived of the necessities of life, for, according to statistics in Bohemia, one child out of thirty-six is still-born. Some people claim that women do not wish to return to the idyllic family hearth. Let such help to make it possible for women to return, and they will find but a small per cent remaining aloof from it. It is not woman herself who destroys family life, it is society; it is the employer's unscrupulous thirst for gain; this is the scourge that drives woman from the home out into the battle of life. Therefore it is the duty of every thoughtful member of society to make an effort to improve, materially and spiritually, the wretched condition of women laborers. Woman can reach a higher social status only when she ceases to be an automaton. When her labor in the home is justly valued and paid, only then will she cease to be man's competitor and become his companion.

THE CONTRIBUTION OF WOMEN TO THE APPLIED ARTS — ADDRESS BY FLORENCE ELIZABETH CORY OF NEW YORK.

Seventeen years ago, at the close of the Centennial Exposition in Philadelphia, there was no practical woman designer for any industrial manufacturing purpose. There were women in England, Scotland, France, Belgium, and America who assisted male designers, and who occasionally put ideas on paper — as suggestions merely, as to what might be pleasing for wall-papers, textiles, jewelry, and dainty novelties. These drawings, however, were not practical working-designs, and could not be manufactured from directly, but were simply sketches which had to be redrawn and recolored by a practical man before they could be either woven or printed.

To-day there are in America alone hundreds of women who have learned, or are learning, the arts of practical, applied, industrial designs — women whose work can be

carried to the printing-drum or Jacquard loom and be manufactured from at once, without the intervention of a practical man. Unskilled labor and incompetent workmen have been the bane of the manufacturer, who has found it necessary to send abroad for designs made by skilled artists. There is no reason why the American woman should not prepare to retain some — if not all — of the remuneration now awarded the foreign designer. The field of industrial art is most interesting to women, and they certainly are possessed of a refined taste, a quick perception of color and form, delicacy of touch, originality of ideas, a sense of the fitness of things, and the patience necessary to work out their ideas, provided they know the mechanical requirements, and the proper way to set forth these ideas on paper.

A few of the results already achieved by American women in the applied arts may be summed up as follows: Women have designed successfully for jewelry, lace, book-covers, stained-glass, oil-cloths, carpets of all grades, rugs, wall-paper, silks, table-linen, dress-goods, ribbons, handkerchief-borders, and many other things. Miss Emma Humphreys of Delaware, Ohio, for the past few years has supported herself easily by making designs for wall-papers and printed silks. Miss Carrie Smith of Smithville, L. I., has for the past seven or eight years secured an ample livelihood by designing rugs. Miss Elsa Bente of New York is employed by the Tapestry Brussels Company to make designs for woven silks. Miss Clara Woolley of Wilkesbarre, Pa., earned in ten weeks over five hundred dollars on wall-paper designs. Miss Mary A. Williamson of Indianapolis, Ind., designed the brocades for the inaugural robes of Mrs. Harrison and Mrs. McKee. Miss Ina Bullis of Troy, and Miss Mary Gazgam of Utica, N. Y., are employed by two of our largest and best-known wall-paper manufacturers. Miss Ama Malkin is employed in the designing room of Messrs. Cheney Bros. silk-mill of South Manchester, Conn. Miss Alice Laus is employed in a silk designing room

of Paterson, N. J. Miss Celia Craus of Bath, N. Y., is in the designing room of Hilton & Hughes (the old A. T. Stewart carpet factory). These few examples will serve to show that the position of women in the applied arts is no longer problematical, but an assured fact; that they can and do succeed as designers is a certainty, provided their instruction is practical, not theoretical.

As to the payment received by women for their designs, it is quite as high as that received by men for the same grade of work; and best of all, there is a steadily increasing demand for it. New factories are constantly springing up, old factories are enlarging their plants; each man is the rival of the other, and tries to produce the greatest variety of goods twice a year. American women have also designed for foreign manufacturers. The pupils of the School of Industrial Art and Technical Design for Women have designed ingrain carpets for Leeds and York, England, china for Carlsbad, Austria, toweling and table-linen for Dundee, Scotland, and embroidery and matting for Japan. Therefore let the would-be designer learn how to apply the principles of design practically, as well as artistically, let the originator herself be a practical designer, and thus secure independence.

DISCUSSION OF THE ABOVE SUBJECT WAS INTRODUCED BY EMILY SARTAIN OF PENNSYLVANIA AS FOLLOWS:

It is currently asserted that the goodly city of Philadelphia, whose art I have the honor to represent to-day, is very slow, but I must claim for her the credit of having founded — fifty years ago — the first school of practical design for women. She already had founded the first American academy of fine arts, enriched by donations of casts from Napoleon Bonaparte, Emperor of the French; had established the first illustrated magazines, those far-flying messengers bearing art education to widely scattered

firesides; and also the first theater, that potent educator for good and for evil; while in the library founded by Benjamin Franklin, for the first time in the world, the idea of the circulating library was illustrated.

In these days of revived reminiscences of our Centennial Exhibition these words are surely not out of place.

With all the increased facilities for women's industrial art education offered to-day in so many well-equipped institutions, let us not be ungrateful to that noble woman, daughter of a governor of Ohio, daughter-in-law of a minister to England, who, a long half-century ago, divined the importance of opening this career for women, and whose work is still continued.

Art, applied or pictorial, is a plant of slow growth, and does not reach maturity outright. Mrs. Peter originated in the United States the movement to bring the taste of women, and their inherent love of color and grace of line, into touch with commercial demand through a thorough training in practical design, a movement which was followed within a few years in New York, Boston, and Baltimore. That peculiar disease of the eye called color-blindness exists among the sterner sex in the fixed proportion of four to five in the hundred, while among women the ratio is so small as not to amount to a percentage, it being only three or four in the thousand; so in this reunion to report progress it is natural that we should have to note great development in the applied arts, where sensitiveness to color is an essential. I do not narrow the term applied arts to mean alone those industrial arts which need a machine to translate and to embody the brain's conception, great as has been the progress in those branches.

In the Woman's Building, in the women's rooms of the Illinois and the Pennsylvania State buildings, you will see stained-glass windows, employing the latest resources of the art on its practical side to heighten the effect of color and tone qualities; mural decorations showing the impulse of the most recent movement in art thought, which started

with the story of St. Genevieve on the walls of the Pantheon; embroidered portières, which are full-chorded symphonies of color, the complementary and contrasting tones of warm and cool hues, giving the base and treble clef in the shortened scale of light and black. In engraving, both on wood and steel, in etching, in book illustration many women are now doing work of the highest class; and at least one woman architect, Minerva Parker Nichols, is changing the aspect of her city's streets with her many creations in brick and in stone, while Miss Hayden's beautiful building before our eyes here speaks for itself.

So many women have so long been doing first-class work in the applied arts that I think a young woman who is thoroughly equipped finds little discrimination against her sex; in fact, she perhaps obtains readier acceptance than her brother. For myself I may say that during many years of a successful business career as an engraver, my capability being once proven, my womanhood has been in nowise a disability among business men; chivalry even taking the form of prompt payment. Twice my father and brother have lost large amounts through the failure of publishers who had settled up my equally large accounts in full, and the only time I ever lost a bill was once when my engraved portrait of a man's wife did not portray her as handsome as she appeared in his eyes.

But many of the pioneers among our professional women were less fortunate, and carried graven on their faces the lines of nerve-tire and harassment, revolt against the trammels of destiny, and protest against the derision and skepticism of environing conservatism. The skepticism was sometimes justified by want of thoroughness; the fault not of the woman, but the racial fault of this new nation whose tense nervous organization responds readily in the all-accomplishing "spurt," and often fails to apppreciate the dogged, steady, persistent pull upon the collar possible only to the certitude and mastery of thorough training. But now that the solid phalanx of competent professional wage-

earners has closed in about these leaders, who are no longer exceptional women to be stared at, their countenances are relaxed, the trade-mark of aggressiveness is gone, and the "becoming" is studied, the evidence of the photographic pass to the Exposition to the contrary notwithstanding. We have now in hand to-day's most powerful business lever, coöperation, and with our joint-stock companies of women building women's club-houses and temples, we have our firms of associated artists ready to coöperate with our architects in making a house beautiful.

It is one of the elements of the progress of the last seventeen years that women do now join together, and are gaining an *esprit du corps*. In the Woman's Building of the Centennial, the names of the finest women artists were conspicuous by their absence: but those same women have contributed of their best toward the Woman's Building of to-day's Exposition. I speak with knowledge, for I gave hard service in the art collection of the Centennial.

The most important art lesson of the Centennial, and of the exquisitely beautiful buildings in which this Columbian Exposition is housed is addressed not so much to the artist and to the art student as it is to the public. It is you, the great public, who need instruction in art, that you may know what is really fine. Our women decorators and designers, sculptors and architects are ready to do good work for you. As you ask for more harmonious coloring in your homes, purer styles, appropriate construction in building and ornament, you will appreciate understandingly how much they have accomplished, and stimulate them to still higher attainment. Have faith in them, not the credulity which prostrates itself before false gods, but a discerning faith; and as you ask, so shall you receive.

THE DISCUSSION WAS CONTINUED BY M. B. ALLING OF NEW YORK IN THE FOLLOWING PAPER ON THE INFLUENCE OF WOMAN IN CERAMIC ART, READ BY MISS NELLIE MORRIS OF OREGON:

Charles Elliot says, "A correct knowledge of it may now almost be called a liberal education."

From it we learn the domestic habits, the public amusements, and the methods of honoring the dead of nations that have long passed out of existence.

If the remains of Roman pottery had not been found it would be impossible definitely to establish the boundaries of the ancient Roman Empire; this is true also of the Mohammedan and Aztec empires. History is therefore greatly indebted to ceramic art.

"There exists at Athens a feeling of devout admiration, and perhaps gratitude, for the ancient art of the potter."

The portions of Athens occupied by the shops of the potter and painter were the first school of taste, the primitive sanctuary, where abstract form, unceasingly elaborated and studied under the eyes of an inquisitive and free people, was revealed to the first architects. It is the ceramic art that inspired the authors of those antique structures which, renewed at a later date with the marbles of Mount Pentelicus, became temples worthy of the gods to whom they were dedicated. Ceramic art and architecture are closely united.

This art has always been an object of interest to royal personages and historical characters. Among celebrated women we find the names of Helene de Hangest, to whose auspices is due the famous Henri-Deux ware; Catherine de Medici, Marie Theresa, Elizabeth, and Catherine II., to whom Russia owes the establishment of her ceramic art; Madame Pompadour, who by her influence brought the porcelain of Sèvres to perfection and Queen Charlotte of England, under whose patronage Wedgewood brought out his earthenware.

I am told that at this Congress there will be a greater number of representative women than at any other to be held during the season of the Columbian Exposition. You are interested in the advancement of "arts and all professions and trades underlying the home." I wish to call your attention to the fact that there are in this country over twenty-five thousand women of all classes who are engaged in decorating wares. To many it furnishes a means of livelihood, while others employ it only to beautify and decorate their own homes.

The fact that work produced by factories or private decorators, no matter how excellent, can not compete with imported goods does not tend to improve the art. It has been said that public opinion will do more than any other agency to remove an existing evil. Where are the American women of to-day who are willing to become allies of American ceramic art, handing down their names to history as its patrons?

Buy the best American goods; exhibit them to your friends with pride. Courage and freshness in design should always be recognized. The desire to buy cheap goods will prove utter destruction to the art. Beautiful forms and compositions are not to be made by chance, nor at a small expense.

It depends entirely upon our American women whether our country shall lead the world in this art. Would it not be worth the while to see our wonderful clay beds developed, factories built, thousands of women finding in them an honorable employment, and the enormous sums of money that annually go to enrich foreigners flowing into our own coffers?

THE DISCUSSION WAS CONCLUDED BY LUETTA E. BRAUMULLER OF NEW YORK, WHO READ THE FOLLOWING PAPER ON ART IN CERAMICS.

It is my object to show my hearers the distinction between two very common terms employed in ceramic art, viz., china painting and china decorating. It is generally believed that china painting is confined to the decoration of cups, saucers, plates, and other articles of tableware, with vases, placques, jardinières, lamps, etc., as occasional adjuncts, and that high art, in the general acceptance of that term, is excluded from or is foreign to ceramic art.

I would at once state that china painting and china decorating must be considered as two distinct branches of the art, the first as high art aiming to attain the highest possibilities, and the second as applied art, the same as any other subservience of art to utility.

The artist who employs oil or water colors to illustrate his conceptions has a meager appreciation of the capabilities of mineral colors; in plain words, his ignorance leads him to form an erroneous opinion, and to influence the opinion of others in the same direction.

One of the commonest charges made against ceramic art, by the artist who styles himself one of the "legitimate school," is that our artists must confine themselves to copying the works of the masters, and can not themselves create a great work.

This general accusation no one, to my knowledge, has ever attempted to substantiate, and probably no one ever will. The technique of mineral coloring is the most difficult to master of all the various pigments employed by artists, requiring not only a knowledge of color, experience and skill in manipulation, but a thorough understanding of the firing necessary to perfect the colors and make them permanent. The firing of china might be termed a science, and the assertion that not one of our artists, many of whom

have spent years in the study of true art, is capable of creating a great picture because he chooses to perpetuate his work in mineral coloring, is as absurd as it is false. In proof, I would refer you to the biographies of some of the greatest artists of the eighteenth and nineteenth centuries, who did not find it beneath their dignity to work with mineral colors.

Madame Hortense Richards, a well-known French painter, an officer of the Academy and pupil of Bouguereau and Jules Lefebre, is an enthusiastic china painter. Some of her most noted works are on porcelain, and she has been awarded twenty-three medals at as many exhibitions held on the continent, in Great Britain, and Australia.

A favorite disparaging comparison made by painters in other branches of art points out the relative sizes of the works in oil and mineral colors. Paintings are neither valued nor sold by the yard, but by merit alone. If any one believes china painters are limited in this respect, I would refer her to that magnificent painting now on exhibition in the German department of the Manufactures Building at the World's Fair, entitled "The Triumph of German Art." Its height is sixteen and one-half feet and its width ten feet.

True, it is not painted on a single piece of porcelain, but the majority of the works of the old masters are painted on a wood surface formed with narrow strips glued together, and this painting is done on tiles skillfully joined to form a perfectly smooth surface. There are several other large paintings in the same exhibit, which are sufficient proof that china painters are not confined to miniature works.

I will mention some superior qualities of mineral colors. In purity, beauty, and brilliancy, no other colors can compare with them; and in figure painting, which is conceded to be the highest style of art, the exquisite flesh tones obtained with mineral colors are absolutely unrivaled. The underlying glaze lends a transparency so characteristic in life that figure painting on porcelain is undeniably the highest degree of perfection attainable in art. Colors

which depict so faithfully the beauties of the human form are not less adequate to copy the grandeurs of nature and subjects of lesser importance.

A second quality of equal value is the durability of mineral colors. The same glorious tints that gladden the heart and brighten our surroundings to-day may serve the same purpose a thousand years hence. There is practically no limit to the duration of porcelain and its decoration. Time leaves no trace, and the elements are powerless to mar the brilliancy of the glaze or dim the luster and beauty of the coloring.

I will concede that the fragility of porcelains is to be regretted, but they require far less care than other treasures, such as jewels, laces, etc., and there are porcelains shown at our great exposition to-day which, with ordinary care by successive possessors, will no doubt endure unchangeable when the existence of Chicago and its inhabitants will be a circumstance of remote antiquity.

Since china decoration first attracted the attention of American women it has become the most fascinating employment, and in many instances the most lucrative means of self-support to the higher classes of women.

Pottery in the Household — Address by M. Louise McLaughlin of Ohio, Read by Katherine Westendorf of Ohio.

Whether our sex can lay claim to the idea which resulted in the addition of household utensils to the home of primitive man, we do not know. The solution of that question is forever lost in the mists of antiquity. We know only that since prehistoric ages woman has figured largely as the maker and decorator of the vessels in which the food provided by her liege lord has been served. Now, when her rights and privileges have been increased in a measure undreamed of by her aboriginal predecessor, we find her

still the conserver, and happily frequently the producer, of beauty in the household.

In the complication of modern life it is not given to every woman to devote herself to the pleasing task of providing with her own hands, and at the same time rendering beautiful, the household utensils. Let not the woman, however, who may be engaged in the practice of one of the learned professions, or busy in the reformation of the abuses which have become ingrained in the polish of this old world, look down upon her sister upon whom has descended the time-honored profession of her foremothers. In our time many a woman finds in the decoration of pottery, not only the gratification of her sense of beauty, but also the wherewithal for the support of her family. While from this point of view the practice of the art may be considered one of the lucrative occupations for women, it is from that of the household that we are to regard it. Viewed within the narrow circle of the home, the matter assumes almost paramount importance. From its more practical side, the ceramic art is seen to fill the necessity which was probably the first to arise, in furnishing the most satisfactory receptacle for food. In this capacity its importance in our households can scarcely be overestimated. Whatever may be said of the abuses of the table — the interference of high living with high thinking — the consumption of food is a daily necessity, and no substitute by which our civilized brains can be kept in good working order has been found. No change in the good old custom of families meeting around the common table has proved desirable, nor is there anything so delightful as the assembling of kindred spirits round the festal board.

Many refinements have been added since our forefathers gathered around the primitive bowl in which the household food was served, and helped themselves without other utensils than those which nature had provided them. Much of the grossness of the satisfaction of this natural appetite has been taken away. How much, we who are

accustomed only to the manners of the latter part of the nineteenth century can scarcely realize.

Shorn of its grosser aspects, bounded within the limits of temperance and common sense, this appetite for food should not be considered something which an intelligent being can pass over without consideration. Upon its proper gratification depends life itself, and during life the health of body and mind. Considered in this light, the art of the cook is the highest, and as an adjunct the ceramic art comes not far behind. That the palatableness of food has an actual influence upon its digestion and consequent benefit, is a fact acknowledged by medical authorities. How much of this benefit is derived from the tasteful serving of the viands has not been computed, but the effect is something of which people of refined tastes are keenly conscious. Good food served upon coarse and ugly dishes loses half its savor. How much, then, does the art of cooking owe to the beautiful china in which its products may be presented! As a very essential aid in the serving of our daily food, decorated china plays a very important part, and thus may be considered a practically useful art.

Very early was the sense of beauty manifested in the decoration of necessary utensils. We, following in the line of what should be progress, are inclined sometimes so to decorate these articles that the original use is lost sight of. In this, to our shame be it said, we fall behind our aboriginal models, who in their simplicity never lost sight of the fitness of things, and whose work consequently ranks high in true artistic beauty. The principle which underlies all good work—the abrogation of self—is applicable to this branch of art as well as to all others. The questions which must be answered by all decorative art are these. Is it suited to its purpose? Does it really beautify the object upon which it is applied?

To the decoration of household pottery these questions appeal with more than usual force. Here there is no room for the exhibition of skill unless it is subordinated to use.

That is the all-important point of view, and from it all personal display becomes impertinent. We have much to learn upon this whole subject, but much has already been accomplished. In the light of the present exposition of woman's work it will be seen that a wonderful progress has been made. We can not here enter into the question of what constitutes the best decorative art, or what are the best means of developing the talent which, as has been demonstrated, woman has in her keeping.

Let us hope that the time will come when she will exercise this talent, freed from the shackles of custom and fashion; the time when she will not tie ribbons on jugs, paint pictures on plates, or transform her home into the likeness of a bric-a-brac shop. To paraphrase a well-known saying, let me decorate the homes of a people and I care not who teaches them.

THE TRADES AND PROFESSIONS UNDERLYING THE HOME, ADDRESS BY ALICE M. HART OF IRELAND.

In asking me to speak to-day before this great and wonderful congress on the trades and professions underlying the home, or in other words on home industries, I gratefully recognize the graceful compliment that has been paid me on account of my ten years' work in developing the home industries of Ireland.

In Ireland the conditions of life are much the same as they are in Saxony, Bohemia, and the Tyrol, but in these countries a watchful and more sympathetic government has encouraged home and hand industries, and helped to make them a substantial means of support to the people, and it is therefore from these countries that we have so much to learn. It must be hard for you in America, where you have large farms and a paucity of labor, to realize the condition of things where there are small farms and an abundance of labor. Yet this is the condition of labor which prevails in

certain parts of Italy, Bohemia, Saxony, and in what are known as the congested or the poor districts of Ireland. In these countries and districts where, as a rule, the farm is too small to give the means of support to the whole family, home industries become of inestimable value. It is surprising to those who think that everything is made, and best made, nowadays by machinery, to learn how large a part in production hand-work still plays, and that notwithstanding the amassing of capital and labor in large factories, home industries do still hold their own. Thus, in Germany, in the Black Forest and Saxony; in Austria, in the Bohemian Mountains; in Switzerland, in the Tyrol, and in France, in the Vosges Mountain districts, large populations are employed in their own homes in the making of toys, dolls, and clocks, and in the manufacture of lace and passementerie, and in the weaving districts of Wurtemburg in Germany, and in Lyons in France a large portion of the finest work is still done in hand-looms in the cottages. The advantages of home industries are many; their disadvantages are also patent to all. Among their advantages I may claim those of living in the healthful country and the preservation of family life; among the disadvantages are, the length of the hours of labor and the smallness of the earnings; but, as almost invariably where home industries flourish the population is partly agricultural, and each family has its little farm or flock to cultivate, the time not spent in some hand industry would be idle, and the money thus earned, though little, is supplementary to the earnings made by farm labor. It may seem to you that one to two dollars a week earned at lace-making or knitting is a miserable pittance, and that it would be far better to gather these workers into factories, to multiply their power of production a hundred-fold by machinery, and increase their wages perhaps to ten dollars a week, but such a policy would leave the agricultural populations without the means of supplementary earnings, and agriculture would become what it is in England, a forsaken industry, and the country

districts would become depopulated. As long as home industries flourish the agricultural districts in the old countries of Europe remain thickly populated; but also, so long as hand industries are pursued by an agricultural population as supplementary work the earnings, on an average from one to three dollars a week, of such work will control its market value, and consequently town-workers will find that the same industries yield them a pittance on which life in cities can not be supported. Thus the dollar or two dollars earned weekly by the lace-girl living at home on her father's farm, who gives a hand at the dairy or in the fields, will help keep the family from want in the winter, or, if put by, will give her a dower for her wedding-day; but the lace-worker earning the same wages in a city will be plunged into the depths of poverty. Thus I advocate cultivating home industries to the utmost in the country and in agricultural districts, but carrying on such work in the cities in shops and factories under proper supervision and correct sanitary conditions. It would be impossible to consider the whole subject of home industries in the short time at my disposal, and as this congress of women is called to report the progress of women all over the world I think it would be more interesting for you to hear what women have done and what I myself have been privileged to do in encouraging home industries in Ireland, that distressful country for which our sympathies are so constantly invoked.

Ireland is essentially an agricultural country. From causes which I need not describe the people have been driven back upon agriculture as their chief means of support, and from this fact arose that land hunger which became on one side the motive of oppression and on the other the mainspring of revolution. The people being rooted in the soil, the cultivation of home industries among them becomes a vital necessity. Women have been the first to recognize this in Ireland, and to women and their practical pity for the poor are due some of the most flourishing industries in Ireland. As these stories of women's

work and pity are little known or have been forgotten, I should like briefly to tell them. In the Woman's Building at the World's Fair, in Lady Aberdeen's exhibit of cottage industries in the Plaisance, and in our own Irish Village when opened, there will be found beautiful examples of Irish lace; these laces are known as Carrickmacross, Limerick, Yoghal, Innishmacsaint, and crochet. Each one of these lace industries has been either founded or revived by a woman's pity.

The Carrickmacross lace industry originated in 1820 in the efforts made by Mrs. Gray Porter Anne Stedman to copy a piece of Italian lace. Miss Reid of Rahns, near Carrickmacross, taught herself and her sister the new art, and subsequently established a school in which poor children were taught lace-making as a means of supplementing the earnings the family obtained from working the little farm. The town of Carrickmacross is on the Bath and Shirley estate. When twenty-five years later the great famine was in the land Mr. Tristam Kennedy became manager of the Bath estate, and he was so much impressed by the benefit conferred on the neighborhood by Miss Reid's lace school that he raised a public fund and built several lace schools in and around Carrickmacross. He subsequently secured a grant of one hundred pounds from Parliament to teach drawing and designing in his schools. Mr. Kennedy's schools and the lace industry which sprang from them were of the greatest help during the famine years. Many of them were subsequently closed, but the central school at Carrickmacross is still in existence and does good work, owing to the annual grant still paid it by government, and it has sent a fine exhibit of lace to Chicago.

The Limerick lace industry owes its origin to an Englishman, Mr. Charles Walker, who, on marrying the daughter of a lace manufacturer, determined to try to make a commercial success of an industry which had at that time a most feeble existence. He brought over twenty-four girls from England as teachers, and in a short time a large amount of

good lace was being made in Ireland. During the famine lace-making was one of the great resources of the district, and through an association of ladies who work hard to help the poor in their distress, a considerable sale was obtained for Limerick lace. This was at the time when lace fichus, berthas, ruffles, and frills were much worn by ladies, both young and old. The lace made at this period was very fine — good in design and delicate in execution. After the famine, when death and emigration had greatly diminished the population of Ireland, and the desperate need of an agricultural population for some extra earnings, however small, had passed away, the Limerick lace industry declined: public interest in it was lost: good designs were no longer furnished the workers: Limerick lace fell out of fashion: the industry was transferred to Belgium, and until a few years ago only the coarsest kinds and the poorest designs were made in Ireland: these were sold at very low prices. This pretty old lace was in this degraded condition when it was taken in hand about seven years ago by Mrs. Vere O'Brien, the adopted daughter of the late W. E. Forster, chief secretary for Ireland, who, on marrying an Irish gentleman, the son of the late Smith O'Brien, and settling near Limerick, opened a school to teach again the making of the charming old lace of the district. Under this kind and wise influence the industry has revived, and at Mrs. Vere O'Brien's school are now produced the most beautiful run and tambour laces, fine in execution and artistic in design.

Irish point owes its origin to the earnestness and ingenuity of a nun in the convent at Youghal, who was anxious, as all good nuns of Ireland always have been and still are, to find industrial employment for the children of her schools. Charming upon an old piece of Italian point she unpicked it, studied the stitches of which it was composed, and reproduced them with success. She then determined to teach some of the poor children who were in need of bread to make point lace as a means of livelihood. She succeeded

so well that the first specimens of Irish point were sold at a high price. New point stitches were invented and designs were improved, and, in a short time, owing to the devotion of this good nun to her poor children, Irish point became an established success. It is now made in many convent schools, but that made at Kenmare, Kinsale, and Yoghal is the best. Irish point also fell into a low condition, owing to the poor designs and coarse thread used, but of late years the lace committee at the South Kensington Museum, the School of Design at Cork, and Mrs. Power Lawlor have done excellent work in stimulating the production of good lace designs and in aiding the workers and teachers to obtain them, and consequently Yoghal point has taken its position again as one of the finest laces made.

Away in the wild and desolate County of Donegal, in the midst of Lough Erne, there is a holy island called Innishmacsaint, to which the poor peasants of the district often come on pilgrimage or to perform pennance. Extremely poor the peasants of Donegal always are, but in 1846 their condition was desolate. An old piece of Italian point excited the attention of Mrs. McLean, the wife of the rector of the parish of Tynan, exactly as a similar relic had attracted the nun at the convent of Yoghal. The old piece of lace awoke in each lady similar trains of thought and induced each to make the same effort to help the starving children about her. This old piece of point was unpicked, and the stitches of which it was composed discovered, and Mrs. McLean began to teach the making of Rose point to the girls of her parish. Private orders sustained the school, and the earnings resulting were a great boon to the people. This lace was, however, near extinction when, about sixteen years ago, it was taken up by the late Mr. Benlindsey of Dublin and reëstablished as an industry.

A school at which reproductions of Greek and Italian Reticella lace are made has been established by Mrs. Halldare at Newtonbury; the lace produced is admirable, and nothing finer was made in Italy in the sixteenth century

than the Reticella turned out from Mrs. Halldare's school in Ireland.

Irish crochet is known all over the world. About the year 1836 it became fashionable in England, owing chiefly to the pattern books published by Madame Del Riago, a lady who was always deeply interested in promoting the crochet industry in Ireland, who, when she died three or four years ago, left her fortune to be devoted to the encouragement of lace schools in the south of Ireland. It was, however, the great famine of 1846 which stimulated the crochet industry, when, owing to the government grants, the energetic action of the Netherland ladies, and the intelligent industry of convent schools, crochet lace became the chief hope of the people of County Cork, and gave an immense amount of employment during a period of dire distress. The nuns of the Ursuline Convent at Black Rock, County Cork, had already begun to teach their scholars to make crochet lace before the famine, and when the unhappy country lay prostrated by the scourge the crochet industry springing from this industrial center became the main support of the people of that district. The little hook-needle was turned indeed into a very wand of hope, crochet was taught in almost every convent, and ladies exerted themselves to form classes, introduce and invent new designs, and to keep up and improve the standard and quality of the work. The names of two ladies are particularly associated with this effort to save a starving people by creating a new industry, namely, those of Mrs. Roberts of Fountain, County Kildare, and Mrs. Hand, the wife of Lovicka, of Cloynes, County of Monaghan. These ladies took as their models of design five old Italian guipures and Venice points and adapted them to crochet; and it is due to their intelligent direction that much of Irish crochet is so rich and Venetian in appearance. Every girl taught was obliged to teach three more, and she could not get employment till she gave evidence that three girls had been taught by her to do good work. In this way the spirit of

Christian helpfulness spread, and thousands of girls were soon earning money to support their families. Irish crochet laces, for which sympathy for suffering created so great a demand, unfortunately fell so out of fashion, a ruinous trade competition and the demand for cheapness so lowered wages and degenerated the once beautiful work, that the industry almost died out. Mr. Biddle of London has of late years done much to revive it, and has supplied the Irish workers with beautiful designs. He has also introduced a splendid crochet lace in lustrous silk, both black and white, which is now called "Royal," owing to the fact that the queen, in order to encourage the work, wore a quantity of this lace on her dress at a recent drawing-room.

Before concluding this account of the Irish laces I must mention an effort now being made to introduce the pillow and the making of Torchon or platted laces into Ireland. Mrs. Dawson of Bedford, County Mayo, has been for many years engaged in this work and has taught numbers of girls to make good Torchon laces. I have also in Gweedore, County Donegal, made an effort to establish pillow-lace as one of the industries of the place, and have opened a lace school where girls are taught Torchon and Kells laces. In the effort to draw public attention to the beauty and capabilities of Irish laces I have exhibited them at a great number of the recent international exhibitions, and at the great exhibition in Paris in 1889 I was awarded the silver medal for my exhibition of Irish lace.

The Irish Industries Association, which has been recently formed by Lady Aberdeen, will do useful work if it carries out its programme, namely, to associate the lace industries and lace centers of Ireland, to provide good and marketable designs and to find a foreign market for their products.

Brave pioneer work is being done in Ireland to encourage home industries, by women little known to fame. The story of Miss Sturge's work has always struck me as one of the most touching and inspiring. Miss Sturge, a young

and beautiful Quaker lady, touched by stories of the need of employment of the people in Connemara, left her home in Birmingham and settled on the wild coast of Connemara in order to teach the peasant boys the art and industry of basket-making. She has succeeded so well that she has now a flourishing little industry. Numbers of ladies are doing, similar work in other industries, among whom I may mention Mrs. Power Lawlor of Dublin, Miss Johnson of Ardglass the Duchess of Abercorn, Miss Roberts of Burtonport, Miss Greene of County Tyrone, Miss O'Hara of Raheen, County Galway; Miss Chaine of Port Stewart, Mrs. Davidson of Balinakille, Mrs. Horne Payne of London. To many of these our Organization for the Encouragement of Irish Home Industries has been of the greatest value, as we supply them with work and designs for their classes and employés.

This brings me lastly to speak of my own work for the encouragement of home industries in Ireland, which is so well known that I think it is necessary for me to make only the briefest allusion to it.

Ten years ago my attention was attracted to the congested districts of County Donegal by the stories of distress and destitution which were said to prevail there, and I urged my husband to go with me on a tour of inquiry into the causes of the people's poverty. We went, and found a population numbering no less than one hundred thousand living along the creeks and bays of a wild coast, or squatting on the bogs, striving to cultivate a barren soil and separated from the rest of the world by thirty miles of uninhabited bog; a population living always on the verge of distress and whom a misfortune such as a failure of the potato harvest would plunge into the depths of distress. I came to the conclusion that the question here was not agricultural but industrial, and that these people require not charity, which was ruining them, but the cultivation among them of industries such as were of so great benefit to the people of Bohemia and the Tyrol, and which were so large and well organized in other and more prosperous parts of Ireland.

Having once decided that this was the solution of the difficult problem I set to work at it, and for ten years I have labored incessantly, devoting time, brains, and money to the cause. That we have succeeded in teaching them to produce marketable wares is proved by the fact that some of the leading houses in New York, Philadelphia, and Chicago have placed orders for our hand-made stuffs, our embroideries and home-spun linens. I consider this the best test of success.

The next test of success, and of permanent benefit to the people, is to make these industries thoroughly self-supporting as commercial undertakings. The collapse of many of the lace industries of Ireland, of which I have told you the story, is due to the fact that, though founded in enthusiasm they have not been related to commerce, and have often after the first outpourings of generosity, languished and died from inanition. Now the organized cottage industries of Ireland, which have been founded by the great firms of Belfast and Derry, have been established and are conducted on commercial lines, and are hence of permanent benefit to thousands of homes in Ireland. You will be surprised to learn how large and extensive are these cottage industries. In the great industry of Belfast, the products of which are the embroidered handkerchiefs and household linen so much liked by American ladies, there are at least twenty thousand girls all employed in their own homes in embroidery alone. One large Belfast firm which furnished me with returns for an article on this subject, stated that they employed six thousand five hundred sewing girls, and turned out one million two hundred and fifty-five thousand dozen handkerchiefs a year, mainly for the American market. This industry was severely curtailed by the McKinley tariff. In the shirt-making and under-linen industries of Derry, numbers of women are employed in their own homes, either sewing by hand or by machine, and it is estimated that at least seven thousand women are employed in their own homes by the Derry houses.

Pondering all these facts I determined to found my work for the poor of the congested districts of Donegal on two broad principles, which are, that all public industries to be successful must be based on practical technical teaching, and that they must be carried on on sound financial and commercial principles; on these lines, through good report and ill report, I have tried to accomplish my task, though acting always myself as a disinterested volunteer in the matter. With regard to technical teaching, I first demonstrated seven years ago that the native homespun industry of the people of County Donegal could be immensely improved by the practical technical teaching we had given in dyeing, spinning, and weaving, and on bringing the subject before the government I received a vote in Parliament to enable me to carry out a scheme of training technical teachers in villages and sending them on itinerant tours through the county. This scheme was carried out by us in 1888 and 1889, with the result that the old and nearly defunct industry of making homespun received such an impetus that it now brings in not less than from seventy-five to one hundred thousand dollars a year into this poor district. A technical school has also been established in Gweedore, with [illegible] workshops, where the village boys and girls are taught wood-carving, carpentry, wheelwright work, [illegible], sewing, and lace-making. The cottage industries of knitting and homespun have been most carefully and [illegible] taught and directed, and made a means of earning to large numbers of households.

[illegible] this desperately poor district of the revival and [illegible] management of these simple home industries has [illegible] but more than the money that they have [illegible] and I have paid more than three [illegible] thousand dollars into Ireland for work and wages [illegible] home and the preservation of self-reliance [illegible] the peasantry. In other parts of Ireland also are organizations, one of which is known as the Donegal Industrial Fund, which has its headquarters at Donegal

LADY LINCHEE SURIYA.

ISABELLE BOUCLOT. CALLIRRHÖE PARREN.

House; another, the Depot for Irish Industries, 43 Wigmore Street, London, has established a new cottage industry of the Kells embroideries, of which the linens are woven in hand-looms in the cottages, and the embroidery done by poor ladies at home. The making also of under-linen, of lace and sprigging has been taught and encouraged, and numbers of convent schools and small organizations have received from us direction and suggestion.

This brief account of the efforts made by women to encourage home industry in Ireland, when we remember the work past and present done by such women as Barbara Uttmann in Saxony, Mrs. Hansom in Constantinople, and the Baroness Burdett-Coutts in Baltimore, will show that women can be the very mothers of industry, and that while not neglecting their own homes they can make the homes of thousands of women who are bowed with care and tortured with penury brighter, happier, and holier.

THE ABOVE SUBJECT CONTINUED IN AN ADDRESS BY HELENA T. GOESSMANN OF MASSACHUSETTS.

In the history gleaned from the pages of holy writ are the cradle-song of a Virgin Mother; the noble love of a penitent Magdalen; the gentle suasion of a womanly Salome; the first Sister of Charity, Dorcas of Lydia; the Christian mothers and scholars, Lois and Eunice; the woman merchant of Thyatira, Lydia; the tent-makers, Aquila and Priscilla, model workers and wives. Turning pages to the days of Roman power we read with tender pity, pride, and even surprise, of the slave maiden and martyr of Lyons, Blandina; the patrician dame, Perpetua; Marcella of the Eternal City, pupil of philosophy; Fabiola, the city missionary; and Pukacia, the foster-parent of an emperor. In the ages that follow are such examples as Genevieve of Nontare, the shepherdess; Clotilda, Bertha, and Ethelberga, queens and reformers; Lioba, counselor in matters spirit-

ual of bishops and abbots; Hilda, of a royal race, student of scripture and foundress of many schools; Gisella, sister of the mighty Charlemagne, patroness of science and literature; Hrosvitha of Gandersheim, writer of classic comedies; Herrade, compiler of the first encyclopedia; Margaret of Scotland, queen and architect; Elizabeth of Hungary, foundress of hospitals and orphanages; Catherine of Siena, apprenticed in the dye-house of her father; Joan of Arc, leader of a royal army; Theresa of Avela, mystical writer; Cassandra Fidele, professor at the University of Padua; Helena Kanaro, honored by this same institution with its highest degrees; Maria Agnesi, mathematician, eulogized by Fontwell, Bosway, and Colson of Cambridge; and lo! we touch the history of our own century replete as well with its familiar examples of woman's work in every field of labor.

"Like a man choosing a profession, when a woman marries," says John Stuart Mill, "it generally may be understood that she makes a choice of the management of a household and the bringing up of a family as the first call upon her exertions during so many years of her life as may be required for the purpose, and that she renounces all other objects and occupations but those which are consistent with this." And again he exclaims with great earnestness, "Women are most wanted for the things for which they are most fit."

Horace Mann writes, "God has created the race of male and female on the principle of a division of labor." And he adds, "[illegible] a key to his dictum, "No higher respect is due the greatest inventor or discoverer than to the woman who has mastered the science of domestic economy."

[illegible] this point begins the outward influence of the home, [illegible] demanding world crowd workers of both sexes [illegible] according to the home's tone and elevation.

Labor sustains the homes, and in a free land it is the trades-people with the knowledge of a craft, that make, support and dignify a great nation.

To-day a puzzling picture greets the observing eye, and the truly philosophical pause and ask themselves what can be the natural outcome of an evolution which places woman in a position broader and more exacting than that enjoyed by her grandmother and her mother. She labors for love of labor, when conditions do not demand it. She walks side by side with her brothers in the halls of learning, on the business thoroughfares, judging and adopting opinions of life freely for herself, and making her mark for excellence in certain lines so frequently and brilliantly that the skeptic pauses, and for a brief moment at least doubts his own preconceived opinions. Still she is a woman, and as long as she remains such, respect is her due. No true man will deride her, and no honest member of her own sex misunderstand her; but let the mantle of her female modesty and womanly attributes fall from her, revealing an identity that uses privileges as rights, progress as license, and mistakes clamor for applause, and we have before us something which is possible when woman leaves the home shelter not to benefit but to impress humanity.

There never was an age since the day of woman's creation when so many legitimate opportunities were given her to become a part of the working world, a beneficiary of its latest and best crafts, and a sharer alike with man in its emoluments. Setting aside the professions of politics, law, and arms, wholly, for the majority, unfitted to a woman's nature, we find her as the physician of her own sex, the trained nurse of the hospital, the successful pharmacist, the student of astronomy and botany, the teacher of the young, the publisher, the printer, the artist, the architect, and the housekeeper, all of which occupations open to her fields replete with chances for a cultivated and honest life, without one iota of compromise as regards the position of her sex, while unlimited ways of doing good, advancing the interest of human society, and growing mentally and morally herself, blend with these conditions.

If in these varied avenues she does not find a congenial

occupation, then her own individual nature and not social usages are at fault. She need not weep, and claim her vocation is as "Hobson's choice." There is plenty of work for the willing laborer, but there is no sure antidote known for the chronic grumbler. The old adage of "room at the top" applies to woman as well as to man in their suitable occupations. Her possible trades, her legitimate professions, are, because so ordained by God, and sustained by reason and common sense, more noble the closer they are allied with her domestic nature. Her influence over man lies in this very fact.

"Her well-ordered home," says one who has studied her, "dignifies and ennobles a well-ordered state," and "wide and illimitable," claims John Stuart Mill, "as is her work of love, its center and beginning must be home."

THE EFFECT OF MODERN CHANGES IN INDUSTRIAL AND SOCIAL LIFE ON WOMAN'S MARRIAGE PROSPECTS—ADDRESS BY KAETHE SCHIRMACHER OF GERMANY.

It is the marriage prospects of the modern woman in Germany that I shall discuss before you.

The marriage prospects of every woman depend as a rule upon three circumstances, the first of which is the number of eligible men living in the country. In this respect the German women are not particularly favored, for their number exceeds that of the men by a round one million and a half, so that it is impossible for every German woman to marry, unless we institute polygamy, put a tax on bachelors, or forbid young men to emigrate.

The second circumstance upon which the marriage prospects of a woman depend is the greater or less facility her countrymen find in founding a household of their own and supporting a family. In this direction the prospects of German women are not bright. All over Germany you will hear the same complaint, that wants are great, money

and employment scarce, no new openings to be found, the struggle for life harder than ever, and the possibility of making both ends meet less than before. Under these circumstances the number of marriages is likely to decrease, and actually is decreasing.

I come to the third point to be considered. It is of a less material character than the two preceding ones, but of still more vital interest. It refers to the views the two sexes hold on marriage in general, and the ideal type they expect one another to live up to.

Now what is, as a rule, a German man entitled to expect his wife to be? The answer is very short. His inferior, but a pleasant one; an inferior that at the same time is a lady, meets with all the outward marks of respect due to a lady, and yet in all the more important questions of life remains an inferior. This is no exaggeration.

Consult the church in Germany — she says: The Christian wife is an obedient wife.

Consult the German law — it says: The German wife, as a person being supported by her husband, has in all outward circumstances to submit to his will, and in affairs of great importance may not act without his permission.

Consult the army, as the most privileged and most highly considered class of German society — it will answer: A wife is a very pretty, agreeable, and lovable object, but incapable of doing military service, and therefore inferior to man.

Consult the men of science, and, except some of broader views, they will pretend, even should it be into the teeth of fact, that a woman is incapable of thorough work, high intellectual training, and high intellectual achievement.

Consult the German government — it has hitherto shut woman out from the university as a student, from the upper classes of girls' high schools as a teacher, from the school board, the advisory councils, from all public affairs, and all public functions. A German woman is no citizen.

Consult the German press—and except some liberal papers

and reviews, exceptions to the rule for which we are most truly thankful, it but re-echoes the judgments quoted above, and even liberal-minded editors of great liberal papers are taken aback at the idea of a woman's discussing political economy and politics.

Consult German literature—and you will find it knows only of one relation between men and women, the relation through love and passion. The relation through thought, opinion, work, and the modifying influence of these on love or passion seem to have been perfectly unknown hitherto.

Then, after having consulted all these authorities, address yourself to an average German man on the point of getting married, and ask him what he expects his future wife to be. I think he will answer, "Pretty and gay, ignorant of life, able to follow me in my thoughts to a certain extent, but by no means independent."

Now, a modern woman may be pretty and she may be gay, but she is never ignorant of life, and she is always independent in feeling and opinion; therefore, her marriage prospects in Germany, and all the countries sharing the German ideal, are poor.

Hitherto a German woman, on the average, had but one way of being happy, useful, and respected—through marriage, through man; and she could attain this without a special training of her faculties, or a thorough development of her character.

A modern woman, on the contrary, does not consider marriage as her inevitable fate; nor is she convinced that it is every woman's chief vocation, or that it should be every woman's disposition to fulfill the duties of a wife and mother; nor does she believe that without a special training of her faculties and a thorough development of her character a woman can be able to fulfill these duties as they should be fulfilled. She therefore asks as her right, considers as her personal duty, considers as a general necessity, that a woman should in the first place be a character and full-grown personality; that she should, secondly, make sure of her chief

gift or capacity, and train it, so as to know what regular work means and be able to support herself.

Then, having obtained this, she asks for the liberty to choose marriage if she feels particularly disposed toward it, and to refuse it if she sees another way of being more happy, or more useful to the world; and this latter decision she wants to be allowed to make without being pitied by the world or blamed for it.

A modern woman having thus developed her brain and her will, there is still one quality she can not do without — a warm heart. She must have a feeling of fellowship toward all other women, pulling, so to speak, at the same rope with her; the wish to help all those who, striving in the same direction with her, may be less gifted or less fortunate than she; to help all those who, losing courage, have ceased to fight. Unless she have the backbone of a conviction, the desire to stand with others for a cause, and to claim justice, she is no modern woman.

I now repeat my question, Is this modern woman the wife her German countrymen expect? And I make the same answer as before, No, she is not, and therefore her marriage prospects in Germany are poor.

Though the modern woman knows that marriage in the present actual state of development in Germany is not meant for her, yet she is not at all averse to marriage in itself.

Being a full-grown and fully developed woman, she is perfectly capable of love, of passion and devotion. She does not pride herself on being insensible to love, nor affect a lofty and ridiculous disdain for men in general. On the contrary, knowing how hard it is to develop a character, and how much it has cost her to make her way, she will fully appreciate a man who, having done the same, expects the same from her; a man with whom she may share her ideas, thoughts, and feelings, her experiences, her tendencies, perhaps even her profession; a man whose comrade she will be, as well as his wife; for the modern marriage, in spite of all

the rapture, love, and passion attached to marriage, is based in the first place on comradeship and mutual understanding.

Unless the modern woman find a man to appreciate her strength of will and tenacity of purpose, as she does his; unless he admit her to his life on a footing of perfect equality, for the simple reason that she is his equal; unless she can be sure of finding all this in a husband, I think she will not marry.

She supports herself, and so does not want to marry in order that she may be provided for. She is fond of her work, absorbed by it, makes friends by it, is respected for it, and so need not marry in order to obtain the regard due to a useful member of society.

That at times she will suffer from being alone, that she will have her hours of temptation, of depression, the modern woman is far too upright to deny. Yet, so far as I can see, a character of this stamp, a modern woman, will cherish liberty above all, and will be happier still when living alone, free to think, to feel, and act as she likes, than if, having married (for marrying's or passion's sake) a man she does not thoroughly agree with, she must be bored by his presence all her life.

And the modern woman begins to be rather easily bored. Hitherto women have been taught to look up to men, and on the whole they have done so. Now this innate feeling of respect for a man as such is more and more declining in the soul of the modern woman, and this change I consider most decisive as to the marriage prospects of our sex. It is not a change one can rejoice in — it is very painful to realize; for who would not prefer admiring, venerating with all her heart, to blaming, judging, and condemning?

Yet this change from innate respect to downright indifference is actually coming about. It can not be avoided, for it is the natural result of the modern woman's deepening experience of life — of her knowledge of the realities of the world. It is this knowledge that estranges woman from man. A woman that has come to know by direct per-

sonal experience what this world is actually like, what she may meet with, in spite of being a lady, when trying to make her way by herself and going out unprotected by a great name or a chaperon; a woman who has come to realize that there are two moral standards, and that what is morally wrong for her is allowed to men; a woman that has looked into the depths of society, has understood its sham and its shame — such a woman is not likely to consider men as her superiors nor to be satisfied with the world as it stands. From her own experience, her own reflection, a quiet, concentrated, but very earnest protest is rising, a protest against the world as it is. And taking into account her character, how can it be otherwise?

Considering, however, the views of the German husband this state of affairs can but displease him. For women leading independent lives, holding certain decided views; women with ideas and principles, women who before marriage have taken to their own wings and made their way in the world; women judging men and asking them to account for various very unpleasant things in the world; such women are, in Germany at least, still a great, a very great and startling innovation, and therefore, I repeat, their marriage prospects are poor. Things will not always remain like this. The modern woman is highly organized; the weather all over Europe is black, and times of storm and stress are always favorable to the rising types. Let the modern woman stand the test of troubles now threatened, and she will see her claims admitted; let her exemplify the survival of the fittest, and she will be respected; let her with all her independence still be a woman, and she will be desired. Until the times come when the modern woman shall meet the modern man, we have to work, to sow and plant with a never-resting hand, that there may grow great characters for the world, characters able to grapple with the great problems at issue; it is characters we want, for as Walt Whitman says, "Have great men and the rest will follow."

THE DISCUSSION OF THE PRECEDING SUBJECT—INTRODUCED BY ALICE TIMMONS TOOMY OF CALIFORNIA.

I hope it will not seem ungracious if I preface my remarks by saying that the expression "Woman's prospects of marriage" jars on me. There is to my mind the jingle of money and traffic back of it. The word prospect at once suggests rise and fall in the price of grain or in the stock markets. Woman, as I love to picture her, after a few more congresses, will, with God's blessing, be able to create her own prospects. It is my theory that every little girl ought to enjoy physical life, and be talked to frequently, just as a boy is, of what she is going to be and do. I would teach every girl a profession, business, or trade, so as to give her a definite purpose in life, as well as a means of self-support. God has given girls talents and capacities, just as he has given them to boys. Surely he did not mean the girls to be purely ornamental, as they so frequently are. I know there is a pretty theory that every woman ought to have a supporter in father, brother, or husband, but even if this were a desirable condition, statistics show that through the result of wars and other excesses there are not enough fathers, brothers, and husbands to supply the demand. It may be objected that earning her living would be hard work for a woman; but my observation is that the average privileged society woman does as hard work as the woman who follows other occupations for several hours a day.

The society woman's idea of duties and work might not accord with that of a business or professional woman, but one is just as full of affairs as the other. Do any of us know any woman who has time? The plea of every one is, "I am so busy, I have no time." Considering marriage as a prospect, I think the growth of luxury and expensive habits is one of the great hindrances to marriage. Club life spoils men for married life.

Costly bringing up and inability to earn her own living make a woman without a fortune dependent on getting a rich husband.

The luxurious young man of the present day has unlimited capacity for getting rid of money, and is consequently a little shy of sharing his income with the undowered object of his affection.

These are, I think, the effects of modern social changes on marriage prospects; not only on the number of marriages, but on their quality.

True marriage brings, of course, the completest fulfillment of a woman's nature as wife and mother. John Stuart Mill describes the highest marriage as "a union of two persons of cultivated faculties, identical in opinion and purposes, between whom there exists that best kind of equality, similarity of powers, with reciprocal superiority in them; so that one can enjoy the luxury of looking up to the other and can have alternately the pleasure of leading and being led in the path of development." That this is not purely a theoretic picture is proved by the fact that John Stuart Mill himself enjoyed just such an ideal marriage. But for such marriage there must be freedom of selection, untrammeled by mercenary motives.

The woman with a fortune or a bread-winning capacity is alone free to make such a marriage. Every advance, therefore, in the development of occupations for women increases the opportunity of marriage on this high plane.

DISCUSSION CONTINUED BY REV. ANNA H. SHAW OF MICHIGAN.

The question before us is this, "What is marriage?" Is it a mere coming together of two people who have fallen in love? Do you know that love is the only thing people ever fall into? If a man undertakes any form of business in the world he deliberates upon the business, his attainments,

his preparation to manage and master it, and the possibility of his success — the whole ground is studied over carefully; but when two people undertake to enter upon the most serious business in life — that from which they can not well ever be rescued — instead of deliberating they "fall" into it. A young man sees a young woman "with marvelous bangs," and that is the last of him. A young woman sees a young man with "a marvelous mustache," and that is the last of her. They have fallen in love. After they are married they find that marriage means something besides bangs and mustache. My idea of marriage is of the highest and holiest kind. I believe marriage, and the home that is the result of marriage, is the holy of holies this side of the throne of God; and that any two people who enter upon this sacred relation should be those who are fitted to found in this world a home which is a type of the home which awaits us all beyond. I believe that whatever broadens and enlarges woman, whatever develops any of the capacities which God has given her, fits her to become a founder of this kind of home. Anything which makes a woman free, anything which develops her physical, mental, moral, or spiritual life makes her better fitted to be the founder of a home.

Now the whole thought upon this question is that women develop, but that during this age of development which has come to woman, men have remained stationary. As women grow broader, men are also growing broader, and I believe the man of the future will demand for his wife the woman of the future, as the man of to-day demands the woman of to-day. As our boys and girls are reared together, as they become educated in our institutions of learning together, as they go out in trades and professions together, our young men will never know any other kind of womanhood than that with which they are reared; and so I believe a woman's marriage prospect is equally good with a man's marriage prospect, for if a woman loses her prospect here a man must lose his prospect also. Since men will not give up

marriage, women also, you see, can not give up marriage; so the marriage prospect of one sex is equally good with the marriage prospect of the other under any condition in life. But I believe the man of to-day is beginning to demand a nobler woman for his wife; and although in the past, men considered that absolute innocence and ignorance and inability to do anything but entertain them were admirable traits in a sweetheart, it is marvelous how much good sense they expected of the woman after she became a wife. The difference between what a man demands of the woman with whom he is passing a few of his leisure hours and what he demands of her when she becomes his wife is wonderful; and I believe the man of the future will demand of the woman of the future that kind of training which will make her not only a good cook and a good housekeeper, but also his companion in all that interests and concerns him.

Why should we care for marriage unless it is the highest state into which men and women can enter? Why should one seek marriage unless it is better to her than the unmarried state? If marriage offers nothing better than the conditions out of which one goes, unless marriage has something that it can hold up as an inducement over against these conditions, we can not expect the modern woman to give up her leisure, her independence, and all that comes to a woman outside of marriage.

I am not one who believes that motherhood is the highest crown of glory which a woman can wear. I must confess I have heard that poetry all my life. It is good poetry; it sounds well, and it comforts us, but it is not true. Woman is something more and greater than a mother. Woman is something more and greater than any of the external conditions of her life. The highest crown of glory that any woman can wear is pure, strong, noble, virtuous, dignified womanhood. After a woman has attained to that fullness of perfect womanhood, then let come to her what will, motherhood or spinsterhood, either will be equally with the other a crown of glory.

I say again that marriage must have something to offer to the average woman of to-day, the woman of culture, the woman of education, the woman able to earn a good salary and make for herself a beautiful home. Marriage must have something in it worthy of that woman, and worthy of the sacrifice which she shall make of her independence. I believe that marriage has much to offer. The ideal, the marriage which I believe God has in his mind when he conceives of home, is the marriage made by two who enter into the home as equal partners. So long as in the marriage ceremony of any church there remains the command on the part of one to obey, and of the other to compel or demand obedience, the home founded can not be the highest and best place for men and women. When public sentiment has risen to that high plane which shall demand that no woman shall become subservient to her husband or commit perjury, we shall have the ideal marriage, and until we have ideal marriage we can not tell what effect any change in either business or social conditions can have upon woman's marriage prospect.

I believe that underlying the perfect marriage must be perfect equality of the two entering upon this estate; perfect equality everywhere and perfect respect; neither to rule as head over the other, neither to be submissive and subordinate to the other, but each to be the equal, the comrade and the friend of the other.

Now concerning this whole change in woman's life, I admit frankly that there may be some little harm, some little hurt, resulting from it. There has never been any great reformation without some harm in the transition period. In giving liberty to the slave some harm came to both slave and master. From any great movement we expect some evil to follow. There has never been a great revival of religion but some evil came in its train. So in this transition stage from subordination and dependence to self-respect and independence there will be some friction.

DISCUSSION CONCLUDED BY EMILY MARSHALL WADSWORTH OF NEW YORK.

It is plain to me that the time has not yet fully come for us to know what really are "the effects of modern changes in industrial and social life on woman's marriage prospects." The earth still awaits her queen, and the sex is as yet only moving toward that grander type of woman, which, as part of the great onward march of humanity, she must attain.

These great changes are, however, now promising, nay, even giving, much that is best and grandest in life to woman, and it is not in nature that they do, or will, or can, in any sense jeopardize her marriage prospects; for to woman the holy state of matrimony must ever hold the fullest, noblest, completest life, "that fairer Eden where wifehood and motherhood take on something of the divine tenderness of Godhood."

But call these changes what you may — higher education, emancipation, freedom of the ballot for woman — they all mean the same thing — advancement — and one of their most marked effects is to raise the standard of marriage, chiefly perhaps in this sense, that women may and do require more than they once did; and as, happily, it is no longer necessary to regard marriage as a means of livelihood, they may await the coming of the man of kindred tastes and temperament, and marriage may at last be based solely on love, respect, equality.

There was a time, and not many years ago either, when it was safe to say that any man might marry any woman he chose, but now I believe that any woman may deliberately choose her man and marry him, and, what is more, make him do the asking.

It is objected that wage-earning and higher education make women less likely to love. On the contrary, I believe they elevate and ennoble heart as well as head. As for the

wage-earner, I grant that at first she feels a proud independence and thinks she does not want to marry, but soon the novelty of this wears off, and then if she tells the real truth she will say she wants to marry just as much as ever before, and just as much as the woman who is not earning money; for woman, with all her faults, is rarely sordid by nature.

And then what about the effect of higher education? Little difference that makes with a woman's heart. Educate and develop the brain as you may, the heart still cries out for love; and not only do college girls marry quite as often proportionately as ordinary young women, but it is generally believed that few college girls have ever been divorced.

Turn now to the social side.

It may with some truth be claimed that the lost simplicity of social life is a hindrance to matrimony, and that this condition of affairs is growing worse and worse, but we can not go back to the old social simplicity any more than to the old methods of transportation. Steam and electricity have come to stay, and so have these advanced social conditions, and even ordinary life must now be lived under that white light which used only to surround the throne.

I admit that this lost simplicity does shut the door in the face of many a fine young man, whose limited bank account will not allow him to marry the gay society girl, who demands, and must have, so much that only money can buy.

Can it be possible that much of the responsibility of this lies at the door of that greatly overworked function known under the generic term of afternoon tea?

Another notable change in social conditions is, that the beauties of society no longer enjoy the national fame which was once theirs, and no longer can it be said of them, as it was of my distinguished kinswoman the beautiful Emily Marshall, that "scores of offers of marriage are daily refused."

Rev. Amanda Deyo.

Hanna K. Korany.

Sigrid E. Magnüsson.

ORGANIZATION AMONG WOMEN AS AN INSTRUMENT IN PROMOTING THE INTERESTS OF INDUSTRY — ADDRESS BY KATE BOND OF NEW YORK.

I am asked to consider the application of this great promoter of effects, organization, to the production of material things, and believing "that progress may simply be regarded as the development of order," I gladly speak to you on this subject, for I believe that to secure order organization is essential; and "socially as well as individually organization is indispensable to growth; beyond a certain point there can not be further growth without further organization."

Side by side with national progress, and in the wake of modern civilization, has followed the necessity of order. Organization has developed as population has increased, and new possibilities have presented themselves to the people.

With increased knowledge and multiplied industrial resources, there has developed a consciousness of personal power. The Ego is emphasized, and individualism expresses itself in our age as never before, and as a consequence we reap the advantage of personal enterprise and success. Democratic principles prevail, and each man recognizes his own needs, discerns his possibilities, and claims his individual rights. Equality has become the watchword of progress.

Equality is an individual possession given by law, and upon it rests human liberty; but individuals make up the collective whole, and order requires that in protecting the one we shall also subserve the interests of the many.

Hence, while all men may be born equal before the law, citizenship has its limitations; and its best individualism can only be attained when, by organization, protection is secured to the entire community.

Reckless use of power and indiscriminate violence is no essential part of equality. Order requires that participation

of many shall be essential to progress, and by it only can continued growth in civilization be maintained.

The warfare of to-day is an internecine one — it is based upon enmity among brothers; and this enmity, whatever its source, whether it arise from social, or economic, or political causes, can never be effaced by personal conflict. Power may control and overcome tumult, law may limit action that is detrimental to the general welfare, but the happiness of all concerned and the growth of progress depends upon conciliation between the offended parties, and organized effort, that shall tend to the welfare of each.

It has been well said "that the industrial economy which divides society absolutely into two portions, the payers of wages and the receivers of them, the first counted by thousands and the last by millions, is neither fit for nor capable of indefinite duration; and the possibility of changing this system for one of combination without dependence and unity of interest instead of organized hostility depends altogether upon the future development of the partnership principle."—MILL.

The past has been remarkable for the increase of actual force; the force of combined members on the one hand, of concentrated wealth on the other. The problem of the future is therefore a double one. Industrial progress depends upon two constituents, material and human, and the solution of this problem which has arisen must be adequate to meet the material as well as the human demands.

By the provision of an all-wise Providence, human needs can not be met by economic laws alone. Moral aspects and influences must also be comprehended and considered. The issues involved in the use of capital and the payment of wages can not be confined to economic results. The life of the race depends upon the moral adjustments connected with man's relation to man; and however progressive civilization may have become, and however great the class distinctions, the eternal command to love our neighbor as ourselves will continue to repeat itself and to exact obedi-

ence — and the demands of humanity will not be silenced until God's voice is heard and heeded.

While recognizing this supreme command individual liberty will not be interfered with; nor will competition be removed. Men will come to see that individual interests can be reconciled, and that the measures which promote personal advantage will tend to the collective welfare.

Money is powerless unless controlled in its employment by men, and coupled in its outlay with labor, which has been well defined as "wealth-creating effort." When this conception of wealth is accepted the employer and the employé will stand upon a common basis of possession. The man who has capital will recognize his dependence upon labor, which is also capital; in manufacture a fair estimate of how much each party has contributed to the forces of production will be considered; by conciliation and mutual settlement individual interests will be protected, and the problems in industry which seem to-day so difficult of adjustment will not long continue unsolved.

We have seen that the beliefs of one age have been dissipated by the innovations of successive years. We have learned that ideas which it would seem could never be overturned, because of their fixedness in the public mind, have been displaced without visible processes, but through the silent influences of public sentiment. Education has brought enlightenment; and that which was deemed an incontrovertible argument for their permanency has come to be regarded as a palpable absurdity.

So the fancy that the employer and the employé must remain separate in interest will eventually become a thought of the past. The signs of coöperation and conciliation are even now visible, and in the labor unions, trade societies, corporations, and syndicates, which seem in their methods oftentimes so unwise, disorderly, and grasping, we yet behold the recognition of the power of organization, which shall ultimately tend to develop order in industries.

Men no longer act singly, but unitedly. Self-protection

and emolument demand union of effort. All classes perceive it. Public opinion is fast being educated to this belief. Observation is busy collecting facts upon which the future structure of civilization and trade shall be built, and with divine patience Christianity enforces her precepts. Angered and misguided men may revolt and delay organization, but progress, though it may be hindered, can not be stopped.

So-called socialism, which "consists in party organization, in spreading the desire for material improvement among the masses, in pressing into the service of the social propaganda all centralizing tendencies in the State, in trade and in journalism, can not accomplish the desired result."

The leaders of this unjust socialism consider but one class in the community. They criticise capital, and style private property "robbery," and by so doing they lose their opportunity to promote the cause which they have at heart. They are disorderly in their outbursts of passion and in their violence; consequently progress is not promoted by their combinations and public benefit is not realized.

Calm judgment will condemn this sort of socialism, nor will it approve gross individualism. Justice and kindness will ultimately prevail and win to their leadership the best among us. Men will come to see that selfishness and greed will result in reactionary revolutionary efforts; that directed by self-indulgence the evolution of the people will not manifest itself in intellectual advance, but in moral retrogression.

Whatever plans of adjustment may be made between the proprietors of industries and the men employed by them must be originated by themselves, and the overtures must come from the proprietor. The association between these parties exists under a system which is unsatisfactory to both. It is uncertain and subject to interruption, and such interruption is likely to interfere with profits and to prove injurious to business.

To prevent uncertainty in production, labor must be

secure, and without production there can be no distribution; hence this security must be provided first.

How to insure production on the best conditions, those involving the highest skill and most economical service, has long been the consideration of manufacturers; and amid much excitement and the adverse influence of strikes among workmen, honest thought has evolved helpful suggestions and practical methods. Conciliation, arbitration, profit-sharing, and recognition of labor as a part of capital have all been tested, and as a whole these various methods have all given satisfaction to the employer and the employed. Capital has augmented, coöperation has been efficient, larger money receipts to the employer and the employed have resulted. Moral sense on the part of the proprietor has awakened it in the employés, and interruption to business has been prevented. The rich and the poor have met together in the conduct of business, and have mutually shared greater or lesser success in trade.

We do not mean to limit our plea for coöperation and order to men alone; women also demand this protection. The old-time fallacy that women will be taken care of by men has proved an empty boast. Women may marry and assume the duties incident to their choice, often to find money-earning added to their domestic burdens. The working-man can not always support his family, even if willing to do so; wages are inadequate to meet rent, food, and clothing; and tenderness often inspires the woman to join the ranks of wage-winners. And even if all married women were supported by their husbands, what is to become of the widow and the unmarried woman?

The introduction of machinery has called women to service outside of their homes. Dexterity of touch and quickness of physical movement have made them available in factories. Thus equal production with cheaper labor has been secured. Men have been thrown out of employment to give place to their wives and sisters, who will work for what they can get; and larger profits have thereby been

obtained; for a half-century or more this unjust labor of women has been exacted, and to-day, despite factory laws of a protective character, and a limit set to labor hours by legislation, the enormities of the "sweating system" and the methods of ready-made clothing-houses bring the blush to honest faces, and pity shrinks helplessly away from the sight of the suffering and penury of women who work sixteen and eighteen hours a day to secure the shelter of a dilapidated tenement, a few cups of tea and bits of bread, meager clothing, and perchance quick release in death.

The horrors of the life of women breadwinners have been vividly described. These oppressed ones are crying for help; and if ever a Macedonian cry went up to the ears of God's servants, it is uttered to-day by the working-women of our cities and towns. They toil from early dawn to midnight and secure but scanty fare. They can not do more; their case is hopeless; and they must keep up the fight with injustice and greed or fall into a pauper's grave.

Women are not taken care of by men in the humble walks of life, and they can not be until men's wages are increased through organization and coöperation in manufacture. Even then a large number of women must depend upon their own exertions for support; and women must submit to the conditions of labor imposed upon them by men, for men are the employers, and there is no appeal from their requirements — it may be the manager of the factory, the superintendent of the works, or the master sweater. Dismissal follows complaint; and want of work to a woman without friends must mean moral ruin or starvation.

Why is the woman worker less fortunately placed than the man? Because woman has as yet made no place for herself socially. She is not recognized by society nor by the commonwealth — she is an unknown quantity in the world; and before her condition as a wage-earner is improved she must win place and recognition. If she ever

had a first estate which entitled her to support and protection, she has not been maintained in it by the force and devotion of man, but stands to-day as one who fills the gap left open by him, and does the work he will not perform and takes the pay he resents as "too small."

Woman has filled a supplementary position, and she has no place, because she has never been trained to skillful artisanship. Woman came to work in agriculture as the helper of her husband and father. She did not own the land, nor gather the products, nor exchange them for money and supplies. She toiled to help those she loved, without thought of personal advantage.

When the factory system was introduced she gave dexterity to supplement the work of machinery. Without recognizing the danger to family welfare she toiled for wages lower than those exacted by man, and instead of augmenting her husband's gain reduced his pay, and became in part the breadwinner of the household without increasing the income.

There was no organization to guard the interests of women and children as participants in labor, and they crowded the factories, and crushed out their lives by long hours of toil and insufficient food and sleep; and for fifty years woman single-handed has continued to work to win decent support, but has failed in her efforts.

Proprietorship and greed have dictated terms to this unrecognized class of laborers; and because no man cared for their lives, they have accepted the injustice done to themselves, and have huddled in tenement attics and burned the midnight oil to keep their heads above the sod.

As yet the laboring-class of women receive no training to fit them for their vocations. To sew is easily learned, and needlework in various forms opens to girls ways to earn a living; but a girl may from early youth to mature years sew furs, gloves, ready-made clothing, etc., and her experience will not cause her to be appointed the

superintendent of the house at whose industry she may have worked long. She continues as "only one of the hands," and has during the years of her toil received no industrial training beyond that of sewing the part given her. No system of promotion applies to her experience: and she gains no outside knowledge that will acquaint her with new methods, nor with commercial demands induced by an ever-changing trade.

Self-assertion and ambition are regarded as befitting manly character; but a woman is looked upon as an interloper in business. She is not welcomed by male workers, and is employed by proprietors only because she works cheaper than do men, or else takes a place in the trades rejected by men.

Women should be trained to become skillful artisans: and the fathers who are in business should see to it that their daughters receive from them exact training in commercial pursuits, such as they give to their sons. Then the woman who must win her bread will have a fair chance to do so. She will be conscious of her own qualifications, and would not find herself so unfortunately at odds in a struggle for place: and added to this advantage there would ensue a willingness among men to be associated with their sisters. Technical training is in part woman's hope for the future. In the days to come she will be equipped by the public school for her life-work; and the fact that the state will bestow upon her this education will avow its recognition of her as a unit in the citizenship of the whole. Woman at present receives no recognition even from her own sex. This condition must change before order can be secured. Women in better condition must give recognition to the lower class, whose existence now is ignored, and who are left to be victimized by avarice and to toil in despair.

Women of superior conditions must ally themselves with the oppressed women in organization; and by their knowledge of life and its difficulties, by their education, and

because their own welfare depends upon it, they must create public sentiment in favor of legislation that shall protect the helpless, and that shall give to the wage-woman recognition and protection through legal statute.

A single-handed fight for justice is hopeless. The mother of one family may refuse to work at starvation wages, and she may be arrested as a vagrant, and find warmth and food at the state's expense; but she can not alone enforce justice to her associates in labor; this must be done by combination. All working-women, and all women who do not need to work, but who know the wrongs done to their sisters in service, should unite to reform evil practices, and to secure righteous measures that shall add to the honorableness of woman's labor and the recognition of its just deserts.

And women can do this — as men have done it. Until men were organized in trades societies and labor organizations they had no way of redress under bad conditions of industry. Each man was at liberty to make his own contract, and to live or die by it, but the welfare of the class was not considered.

Conciliation, arbitration in difficulties, could not be practiced; and no recognition of the laborer was entertained save by those who hired him, and they oftentimes regarded him only as the means to an end. And this condition has existed despite the fact that man for a hundred years has been accounted a citizen in our United States, and has exercised a ballot, and has claimed the right of representation in government.

But it has come that through organization, however badly conducted, men have protected themselves. Wages have been increased and made uniform. Labor has been recognized as coexistent with and essential to capital in the work of production. Trade has come to be recognized as honorable, and men devoted to it have risen to high position and have commanded universal respect. Education has made it possible for men born to labor and experienced

in manufacture to participate wisely in the general government, to legislate for commercial protection, and to promote national wealth.

Labor among men is not *per se* superior to labor among women. Both perform it to obtain personal support; both give time, force, intelligence, and purpose to attain the one result — the means to live. But men have place in the social world. Men by organization secure to themselves a voice in legislation; and the laboring-man's ballot counts as high as that of the luxurious idler.

Men organize for self-protection, and claim for themselves recognition in the community. Men established the proposition that upon them were dependent the women and children of their households, and the employed met face to face with the employer and asserted their just demands; and as a result the rights of working-men have been recognized by society.

Legislation has protected them, and civilization has made it possible for the man who works with his hands, and is honest in his labor, to advance socially and politically. How sadly different is the position of the working-woman. She must do work that men will not do, or else perform labor at a price that men will not accept. She has no vote, and therefore can not introduce to office men who will legislate in her behalf. She has no power to resist the tyranny of employers, for she may decline the offered work, but her hollow-eyed, bony-fingered sisters rush quickly forward to secure the employment she has refused. Men do not recognize women as associates in labor and protect their interests along with their own, for men of the working-classes claim that women are their rivals in industry. Upon women they charge the blame for low wages, and but for women, they declare, a larger class of industries would be dependent upon the services of men. In part this is true. Women do work at reduced rates, and this is wrong.

Like labor should command like returns. A woman who sets type alongside of her brother should receive in the

same ratio wages for her work, but this principle can be established only by organization. Women workers must first secure recognition as a class upon which capital is dependent before rights can be claimed, and before men will acknowledge them. Like labor should command like returns; but this will never be possible so long as every woman cringes before competition, and stoops to accept the least wage offered. Organization among women is the only remedy to right the wrong; but organization should be conducted with dignity and by wise methods, and right-thinking, educated women should join hands with the down-trodden, ignorant workers. American women who work, and command industrial recognition among their fellows because of education, character, and family relationship, should assume the leadership in these organizations. Public sentiment should be created by their influence. The press should be used to call attention to the work and aim of organization among wage-earning women. Without public sentiment in favor of a cause, be it ever so just, action can never arise in its behalf. Society is indifferent to secret suffering only because it is ignorant of it. Let women unite to acquaint each other with the sufferings and wrongs endured among them. Talk to the voters who share your comfortable homes. Influence their ballot in favor of protection to woman's labor. Combine to lift up by practical training the many who are unskilled. Have the children, both girls and boys, taught in the public schools to use their hands deftly.

See to it that technical training-schools are established. Let women do their part to promote the recognition of working-women socially.

It is a pitiful fact that instead of protecting wage-earning women by our recognition of them as members of a whole of which we too form a part, we too often pass them by and are heedless of their injuries.

Organized charity pours oil into the wounds of those abandoned toilers when the good Samaritan finds them by

the wayside; but no woman should fall by the way if another woman's hand can keep her from falling. It is the duty of all women to combine to resist injustice to every woman.

Organize all women throughout the United States into a woman's league, composed of local organizations, and let trade associations be formed wherever a special kind of work is done in quantity by women. Choose cool-headed women of clear judgment to become leaders of these organizations, both national and local.

Let no violent spirited partisans control their actions. Let women of leisure consider the situation, and devise wise government in them. Let women of wealth, alignment, and luxury identify themselves with these movements; study how best to adjust women toward labor and toward society, and when the public are made cognizant of woman's wrongs, and of a united effort on the part of mothers, daughters, and sisters to right that which is wrong, and to deal righteously one with another, good feeling will manifest itself, and will formulate itself in law. Equal wages in return for equal labor will be secured, working hours will be limited, and ultimately the status of working women and men, socially and politically, will be the same. Harmony in labor will prevail. Competition between men and women workers will cease. Wages will be just. Self-support will not be difficult. Education will be universal, skilled labor will be the only labor possible to an American citizen. To preserve the advantages of American civilization and equality in citizenship, immigration will be restricted alike to all nationalities, and the reception of pauper incompetents into our country will be forbidden.

God hasten the day when each soul clothed in human form shall be recognized as the child of the Divine King, and when because of its birthright, be it male or female, it shall receive justice and honor.

Organization among Women as an Instrument in Promoting the Interests of Industry — Address by Harriette A. Keyser of New York.

Organization is a great force of nature. What is one star in the sky, one leaf of the forest, one drop of the ocean, or one grain of sand on the ocean's shore? Our own bodies are results of organization. We might be irresponsible, vagrant, shifting atoms flying apparently helter-skelter through the universe; instead we are organisms, and organization continues until we become an organization of organisms and a social force.

Organization begins early. The children, who do not know the meaning of the word, organize for their sports. So do the lambs skipping about the green meadow or on the hillside. Later we find flocks of sheep; and men who have put away childish things, still continue to organize for every purpose under the sun, from the luxurious club with its enervating influence to the trust whose suicidal policy carried out to its logical conclusion must destroy the private luxury it was created to promote.

Although organization is a law of nature and of society, organization for industrial reform has in the past pursued its way along thorny paths. By way of contrast, survey in England that haggard offender in the time of George III. breaking stones for the offense of striving to organize for industrial interests, and then look at Joseph Havelock Wilson, M. P., speeding to sympathize with the Hull dockers.

It is impossible to trace out the most important cause leading to any great change of public opinion, because such cause is always spiritual and unseen; nor have we time to notice the stages of change from 1810, when the Friendly Society of Iron Founders met on dark nights on the wastes and moors in the highlands of the midland counties of England and buried their archives in the peat, to the great Trades Union Acts of 1871 and 1876.

The conservatives of this age have the views of the radicals in those times; but John Burns, M. P., a radical of this age, is not yet satisfied, and in his late Hyde Park address described Parliament as an organized conspiracy of land and capital.

It is generally believed that the first strike in this country was that of the sailors in 1803, who paraded the streets of New York with a brass band, forcing seamen to leave their work and join in a demand for higher wages. The doughty leader was arrested. Contrast this wretched prisoner with the leaders of present powerful trades unions. Contrast the administration of the laws at that time with the recent decision of Judge Barrett of New York, which refuses the injunction asked by the Clothing Manufacturers' Association to restrain the garment-cutters from issuing boycotting circulars. The refusal was based on the fact that the manufacturers were themselves guilty of what they wished to restrain the employés from doing, and the judge uttered these remarkable words, "You must come into a court of equity with clean hands."

In favor of organization as a means of promoting industrial interests I could, were there time, quote to you many utterances from the wisest and best. I will only say that Mr. Childs of the *Public Ledger*, who is said at the first to have believed labor organization detrimental to the interests of the employer, had so changed that opinion in 1886 that he presented the International Typographical Union with $10,000.

As organization among men has been an instrument in promoting industrial interests, it becomes us to consider the status of women with respect to organization. It is not easy to discover how many women are in existing labor organizations, because the number belonging to such organizations is not given to the public. It has been estimated that one-tenth of the members belonging to unions in this country are women. The mass of women are not organized. There have been and are some striking examples of organi-

zation. In 1888 the Hannah Powderly Assembly, Knights of Labor, numbered eleven hundred women, and is said practically to have controlled the shoe trade in Cincinnati. Since then its influence has declined. There were in Philadelphia at one time women in the cigar and tobacco industry who, as a result of organization, received equal wages with men doing the same work. All tobacco organizations have declined. There is in Brooklyn a powerful local union of women hat-finishers belonging to the International Hatters' Union. There is a very successful local union of shirt-makers in the New York Knights of Labor called the Lady Gothams.

The hotel girls of this country need organization. Efforts to induce these girls to organize, so far, have been made without success, excepting in cases where the waiters have succeeded in persuading the girls whose employments bear upon their own to organize with them.

The saleswomen in the large cities of the United States are in great need of organization. The Working-Women's Club, of which I have the honor to be a delegate, has striven for three years to introduce a bill into the New York Legislature for the betterment of the condition of the saleswomen. They are not discouraged. It took as many years before they succeeded in passing a bill for the appointment of inspectors; and the society intends to continue its fight. If these saleswomen were organized, they would begin their own legislative fighting, and would be sure of help from societies of women interested in industrial reform. Seventy thousand women in New York City alone are struggling with the problem of subsistence by the needle. Many of these are underpaid, and with no adequate protection from exaction or fraud. If even half that number would combine, what a power they would be!

In the late report of the congressional committee appointed to investigate the sweating system, are many facts given by Dr. Anna S. Daniel, out-of-door physician to the New York Infirmary for Women and Children. She

tells of the necktie industry, which is for the most part confined to tenement houses. A worker can earn the sum of forty-five cents per day, and have the privilege of finding her own thread. Frauds are quite common. All advertisements state that women are needed to learn the business, which will take two or three weeks, after which wages will be received. As a matter of fact it can be learned in a few days, and at the end of two or three weeks the unpaid workers depart and their places are filled with more victims.

Employers can thus at any time organize women for their own industrial destruction. Happily, there is a remedy in counter-organization. In San Francisco, several years ago, there was a standing advertisement in the papers for women to learn tailor-sewing, which would take several weeks. They were encouraged to bring their own sewing machines. At the end of two or three weeks they were discharged. A mass-meeting was called and an organization formed, one of its paramount motives being to correct such frauds. There is no need to multiply illustrations. The great search-light, industrial reform, has already flashed into the depths of the dark flood of poverty and despair and revealed the truth.

What shall we do when we turn from the cold pharisaism of ancient political economy, with its bleak and pitiless cry of supply and demand? Organize as fully as possible, and thus provoke strikes; but some of our best thinkers upon economic questions consider organization the ultimate destruction of strikes.

Organization of working-women for industrial interests is difficult. Some say it is impossible to organize the poorest working-women needing it the most. Many reasons are given. One, that women marry and leave the ranks, or that they are ignorant, and a larger *esprit de corps* comes only from education.

Women marry, but they organize for other reforms: temperance, suffrage, education, literature, art. However, many women who marry remain breadwinners to their

graves, and these permanent paupers are not able to rest alone in the few feet of earth we should all possess at the last. It is true that *esprit du corps* is increased by education, and there is no better way of promoting organization than to pass laws in all the States making education to the age of fourteen compulsory. However, the most ignorant working-women of the present day are not entirely without *esprit du corps*. They help each other. Such reasons as these I have named are commonly given. Not so commonly mentioned is the one that, as women have no voice in the laws controlling their industrial circumstances, they find organization more difficult than men do. Working-women, through their misfortune or fault, do not always recognize this. Some girls withdrew from the Knights of Labor because their meetings kept them up until twelve o'clock; very sensible objection. Besides, there was so much talk about politics. They were out of political matters, and did not have sufficient foresight to prepare themselves for the day when they will be in.

Organize; do not wait for great numbers. Remember that Uriah S. Stevens, a tailor of Philadelphia, with eight friends, organized the Knights of Labor. It is the consuming fire of earnestness that must burn the stubble of the present industrial system, and this divine gift is not confined to great numbers or to great minds. Is it not true of any reform that not many rich, not many mighty, not many noble are called?

And is there nothing for you to do who are not working-women? Organize for their protection. Enforce the laws in their favor. Memorialize legislatures until new laws are enacted. Is it not discreditable to be a conservative through tradition or prejudice alone? Mr. Mallock says: "First of all, conservatives need increased knowledge and clearness with regard to economic science." Said Christ, "Woe unto you, scribes and Pharisees, hypocrites! Ye can discern the face of the sky, but ye can not discern the signs of the times." If there is one successful woman here

who rejoices merely in the triumphs of her own individualism let her glory in the service she may do for others, to promote the solidarity of humanity. For I declare to you this only is woman's chief glory. Oh, remember that the industrial interests of woman mean not the interests of the working people alone, but a higher life for the masses, using that word not to mean, as it once did, all outside of a privileged class, but all sorts and conditions of men, the crowned and the uncrowned, the rich and the poor, the enlightened and the ignorant. If one member of this great humanity is oppressed, the whole must suffer.

The Women's Protective and Provident League of Glasgow. Paper by E. E. Anderson of Scotland.

The Women's Protective and Provident League of Glasgow was founded in 1888. It is a union exclusively for women, and has a membership of over one thousand women workers, drawn from various trades, including weavers, tailoresses, umbrella-makers, dressmakers, polishers, biscuit-packers, etc.

The main objects of the Women's Protective and Provident League are to secure for women workers better wages, shorter hours, healthy workrooms, aliment in sickness and want of work, and settlement of trade disputes without [illegible].

The need for women's unions has long attracted the attention of the more enlightened and far-seeing philanthropic women of the community, and it is cause for congratulation that the prejudices that formerly existed against trades unions are rapidly dying out, because the best employers regard them as a useful agency, not alone in the interest of the workers, but as a defense against the unscrupulous employer, who undersells his goods in the open market by reducing his wage-scale to the lowest possible level, and paralyzes the trade of the master who endeavors to deal justly with his

employés and give them "a fair day's wage for a fair day's labor."

To show that women who have to earn their own living or contribute to the support of their families are compelled to do so under the hardest possible conditions, we have but to point to the low wages in the various trades in which they are employed. In the tailoring trade, for example, for finishing a pair of men's trousers a competent woman worker is paid from a penny to four pence half-penny; for making a man's vest she is paid one shilling nine pence, whereas a man receives for the same garment, identical in every respect, three shillings six pence; and as to the comparative quality of the work, we have the assurance of the men tailors themselves that fine white vests or black vests are, as a rule, exclusively made by women, because of their superior skill.

Umbrella-workers are paid as hemmers and coverers at the rate of six and one-half pence a dozen.

Shirt-finishers are known also frequently to receive seven and one-half pence per dozen; that is, for making the button-holes, sewing on the buttons, hemming down neckband, wristbands, gussets, and inside of sleeves, and feathering the breasts of flannel or tweed shirts.

These are comparatively skilled workers; but there are thousands of young women engaged from day to day in many occupations that yield only starvation wages in return for a ten or twelve hour day's labor. Among such are girls employed in confectionery work and jam-making, who wash jam-pots at four and one-half pence a gross, standing for hours at a stretch on wet, sloppy floors, and others who draw the jam from the boiling pots, wheel it in heavy hand-barrows alongside the stacks of jam-jars and fill them with the boiling mixture, at a set wage of from five to seven shillings a week.

In addition to these low wages the workers have frequently to endure the most disgraceful sanitary conditions; some women, such as are known as hollow-ware

workers, having to do a great part of their work in the drying-ovens; and tailoresses having to work in the employer's premises or in the sweater's den in stifling atmospheres in which it is impossible to preserve health. We know of one instance, in an admittedly respectable tailor's shop in this city of Glasgow, where a young woman was found at work in a closet a few feet square, of which the only ventilation was into the men's lavatory. Of course such conditions are a direct contravention of the Public Health Act, but it is a well-known fact that women will endure any amount of suffering rather than lay themselves open to discovery or suspicion on the part of the employer that may lead to their summary dismissal. This points to the further statement that women workers are their own worst enemies, and are themselves to blame for the little headway that the women's unions have made all over the country. What are the sixty thousand women who have joined unions for trade protection compared with the great mass of women workers scattered far and wide over the land?

While men's unions have secured for them fair remuneration for their day's labor, and many concessions that were practically unknown twenty or thirty years ago, the women workers of to-day have yet to learn the value of combination.

The difficulty of organizing women is almost insuperable so long as there are found workers who will step in and, for a miserable pittance, take the place of the female operator who stands out for a decent wage wherewith to keep soul and body together.

There are young women by thousands living in their parents' comfortable homes who are content to earn a few shillings weekly so that they may live more at ease; others, the wives and daughters of idle or drunken husbands or fathers, are compelled to take whatever the employer chooses to offer; and widows, with families to support, who have no choice but to accept the white slavery that the labor market offers as the only refuge from starvation. Still further,

there is the natural timidity of women to combat when endeavoring to organize them. Anything that savors of resistance, however unjust and ill-conditioned the demands may be, or any action on their part that may lead to possible censure from the employer, is a danger too great to be faced. Thus it is that cheap labor and female labor are interchangeable terms.

These are but a few of the considerations that led to the formation of the Glasgow Women's Protective and Provident League.

Coöperative Housekeeping — Address by Mary Coleman Stuckert of Illinois.

Mrs. Stuckert concluded an elaborate discussion of the principles of coöperation as applied to domestic life.

Mrs. Stuckert outlined her own plan for erecting buildings that would accommodate a large number of families. The plan comprises the following points: Forty-four houses will be built around an oblong block, the houses varying in size from four to twelve rooms. In the center of the block will be a building containing on the first floor a kitchen, laundry, and dining-room; on the second floor, apartments for the accommodation of all the help; on the third floor, an entertainment hall, library and reading-rooms, and apartments for kindergartens. From machinery in the basement of this central building the entire surrounding block will be heated and lighted. The central building also contains cold storage and an ice plant. Between the central building and the surrounding homes extends a large court, surrounded by a promenade.

The management of the whole is to be consigned to a board of directors, under whom a superintendent will do the buying and bookkeeping of the establishment and give a general supervision to the practical conduct of all the work carried on in the central building. Only skilled

cooks who understand the chemistry of food will be employed. All the help employed will be specialists experienced in their respective departments.

In the laundry, fitted with the latest labor-saving improvements, laundry-work can be done at twenty-five cents per dozen.

This plan provides for maintaining the absolute separateness of the different homes, if desired by their respective proprietors, with whom it will be optional to have food served in the home or in the general dining-room of the central building.

Mrs. Stuckert gave in great detail the cost of the building of such a block, and submitted the architectural designs for it. She also gave in great detail the cost of living according to this plan in varying scales of comfort and elegance, according to the incomes of the tenants.

DOMESTIC SERVICE AND THE FAMILY CLAIM — ADDRESS BY JANE ADDAMS OF ILLINOIS.

Ever since we entered upon the industrial revolution of the eighteenth century, factory labor, work done in factories, has been increasingly competing in the open market with household labor—work done in private houses. Taking out of account women with little children or invalids dependent upon them, to whom both factory and household labor are impossible and who are practically confined to the sewing trades, to all untrained women seeking employment a choice is open between these two forms of labor. There are few women so dull that they can not paste labels on a box or do some form of factory work; few so dull that some perplexed housekeeper will not receive them, at least for a trial, into the household. Household labor, then, has to compete with factory labor not only in point of hours, in point of permanency of employment, in point of wages, but in point of the advantage it affords for family and social

life; and all women seeking employment more or less consciously compare the two forms of labor in all these points.

The three points are easily disposed of. First: In regard to hours there is no doubt that the factory has the advantage. The average factory hours are from seven in the morning to six in the evening, with a chance of working over-time, which, in busy seasons, means until nine o'clock. This leaves most of the evenings and Sundays free. The average hours of household labor are from six in the morning to eight at night, with little difference in seasons. There is one afternoon a week, with an occasional evening, but Sunday is never wholly free.

Second: In regard to permanency of position the advantage is found clearly on the side of the household employé.

Third. In regard to wages the household is again fairly ahead, if we consider not alone the money received but also the opportunity offered for saving money. This is greater among household employés, because they do not pay board, the clothing required is simpler, and the temptation to spend money in recreation is less frequent. The average minimum wage paid an adult in household labor may be fairly put at two dollars and fifty cents a week; the maximum at six dollars, this excluding the comparatively rare opportunities for women to cook at forty dollars a month and the housekeeper's position at fifty dollars a month. The factory wages, viewed from the savings bank point of view, may be smaller in the average, but this I believe to be counterbalanced in the minds of the employés by the greater chance which the factory offers for increased wages. A girl over sixteen seldom works in a factory for less than four dollars a week, and she always cherishes the hope of being at last a forewoman with a permanent salary of from fifteen to twenty-five dollars a week. Whether she attains this or not she runs a fair chance, after serving a practical apprenticeship, of earning ten dollars a week as a skilled worker. A girl finds it easier to be content with four dollars a week when she pays for board, with a scale of wages

rising toward ten dollars, than to be content with four dollars a week and board, the scale of wages rising toward six dollars; and the girl well knows that there are scores of liberally paid forewomen at fifteen dollars a week for one forty-dollar cook or fifty-dollar housekeeper. In many cases this position is well taken economically, for, although the opportunity for saving may be better for the employé in the household than in the factory, her family saves more when she works in a factory and lives with them. The rent is no more when she is at home. The two dollars and fifty cents which she pays into the family fund more than covers the cost of her actual food, and at night she can often contribute toward the family labor by helping her mother wash and sew.

This brings us easily to the fourth point of comparison, that of the possibilities afforded for family life. It is well to remember that women, as a rule, are devoted to their families; that they want to live with their parents, their brothers and sisters, and kinsfolk, and will sacrifice a good deal to accomplish this. This devotion is so universal that it is impossible to ignore it when we consider women as employés. Young unmarried women are not detached from family claims and requirements as young men are, and, so far as my observation goes, are more ready and steady in their response to the needs of the aged parents and helpless members of the family. But women performing labor in households have peculiar difficulties in enjoying family life, and are more or less dependent upon their employers for possibilities to see their relatives and friends. Curiously enough, the same devotion to the family life and quick response to its claims on the part of the employer operate against the girl in household labor, and places her in the unique position of isolation. The employer of household labor, to preserve her family life intact and free from intrusion, acts inconsistently in her zeal, and grants to her cook, for instance, but once or twice a week such opportunity for untrammeled association with her relatives as the

employer's family claims constantly. So strongly is the employer imbued with the sanctity of her own family life that this sacrifice of the cook's family life seems to her perfectly justifiable. If one chose to be jocose one might say that it becomes almost a religious devotion, in which the cook figures as a burnt offering and the kitchen range as the patriarchal altar.

This devotion to family life the men of the family also share. A New York gentleman who lunches at Delmonico's eats food cooked by a cook with a salary of five thousand dollars a year. He comes home hungry, and with a tantalizing memory of the lunch, to a dinner cooked by a cook who is paid at most forty dollars a month. The contrast between lunch and dinner is great, and the solace of the family is needed to make the dinner endurable, but the aforesaid gentleman quiets discontent with the reflection that in eating a dinner cooked by an individual cook they are in some occult manner cherishing the sanctity of the family life, though his keen business mind knows full well that in actual money he is paying more for his badly cooked dinner than for his well-cooked lunch.

To return from the digression — this peculiar isolation of the household. In addition to her isolation from her family, a woman finds all the conditions of her social life suddenly changed when she enters the service of a household. It is well to remember that the household employés for the better quarters of the city and the suburbs are largely drawn from the poorer quarters, which are nothing if not gregarious. The girl is born and reared in a tenement house full of children. She knows them almost as well as she knows her brothers and sisters, and plays with them almost as constantly. She goes to school, and there learns to march, to read, and to write in constant companionship with forty other children. If she lives at home until she is old enough to go to parties, those she goes to are mostly held in a public hall and are crowded

with dancers. If she works in a factory she walks home with many other girls, in much the same spirit as she formerly walked to school with them. Most of the young men she knows are doing much the same sort of work, and she mingles with them in frank economic and social equality. If she is a cloak-maker, for instance, she will probably marry a cutter, who is a man with a good trade, and who runs a chance of some day having a shop of his own. In the meantime she remains at home, with no social break or change in her family and social life.

If she is employed in a household this is not true. Suddenly all the conditions of her life are changed. The individual instead of the gregarious instinct is appealed to. The change may be wholesome for her, but it is not easy; and the thought of the savings bank does not cheer us much when we are twenty. She is isolated from the people with whom she has been reared, with whom she has gone to school, with whom she has danced, and among whom she expects to live when she marries. She is naturally lonely and constrained.

Added to this is a social distinction, which she feels keenly, against her and in favor of the factory girls, in the minds of the young men of her acquaintance. A woman who has worked in households for twenty years told me that when she was a young and pretty nurse-girl the only young men who paid her attention were coachmen and unskilled laborers. The skill in the trades of her suitors increased as her position in the household increased in dignity. When she was a housekeeper, forty years old, skilled mechanics appeared, one of whom she married. Women seeking employment understand perfectly well this feeling, quite unjustifiable, I am willing to admit, among mechanics, and it acts as a strong inducement toward factory labor.

I have long since ceased to apologize for the views and opinions of working-people. I am quite sure that, on the whole, they are just about as wise and just about as foolish as the views and opinions of other people; but that this

particularly foolish opinion of young mechanics is widely shared by the employing class can be demonstrated easily. It is only necessary to remind you of the number of Chicago night schools for instruction in stenography, in typewriting, telegraphy, bookkeeping, and all similar occupations, fitting girls for office work, and the meager number provided for acquiring skill in household work.

The contrast is further accentuated by the better social position of the office girl, and the advantages which she shares with factory girls, of lunch clubs, social clubs, and vacation homes, from which girls performing household labor are practically excluded by their hours of work, their geographical situation, and a curious feeling that they are not as interesting as factory girls.

CHAPTER XI.—THE SOLIDARITY OF HUMAN INTERESTS.

ILLUSTRATED BY THE PROGRESS OF WOMEN IN SPAIN, IN THE SOUTH AMERICAN STATES, IN ENGLAND AND HER DEPENDENCIES, IN POLAND, ITALY, SIAM, ICELAND, AND SYRIA, AND BY THE PROGRESS OF WOMEN OF AFRICAN DESCENT IN THE UNITED STATES.

PREFATORY COMMENT BY THE EDITOR — COPIOUS EXTRACTS FROM ADDRESSES DELIVERED IN THE GENERAL CONGRESS BY ISABELLE BOGELOT, CALLIRRHÖE PARREN, CATALINA DE ALCALA, MATILDE G. DE MIRO QUESADA, MARTHA SESSELBERG, ISABEL KING, HELEN BLACKBURN, C. C. MONTEFIORE, MARY MCDONELL, A. M. BLAKELY, PROF. HELEN WEBSTER, FANNIE BARRIER WILLIAMS, SARAH J. EARLY, NICO BECK-MEYER, REV. AMANDA DEYO, MAY FRENCH-SHELDON, AND HELENA MODJESKA; VERY BRIEF EXTRACTS FROM DISCUSSIONS OF THESE ADDRESSES BY MRS. JOHN HARVIE, EMILY CUMMINGS, KIRSTINE FREDERIKSEN, ANNA J. COOPER, FANNIE JACKSON COPPIN, HALLIE Q. BROWN, AND LIZZIE KIRKPATRICK — ABSTRACTS OF ADDRESSES PREPARED FOR THE GENERAL CONGRESS BY FANNY ZAMPINI-SALAZAR, SOFIA BOMPIANI, LADY LINCHEE SURIYA, SIGRIDR. MAGNÚSSON, AND HANNA K. KORANY.

IN this chapter the reader will meet witnesses convened from all civilized parts of the earth, unconsciously testifying to the proposition contained in the title of the first address.

This chapter proves that the woman question is no longer an Americanism; that it is no longer a local question at all; that it can not be regarded as the curious culminating expression of the insane passion for independence characteristic of the Anglo-Saxon race.

Here we find the representatives of that race whose women are most addicted to coquetry, and of that whose men most keenly feel that their personal dignity is con-

ditioned upon the absolute dependence and seclusion of the women of their families, uttering opinions and sentiments familiar only to those Americans who frequent conventions and public assemblies. Here we find Afro-Americans, but one generation from personal bondage, demanding the same freedom of thought and action that is innate in the Saxon.

Stranger still, an Afro-American * who was herself a slave discusses with temperance and without bitterness the social, intellectual, and industrial status of her race.

The representatives of every nationality claim the free exercise of personal judgment; they demand that the whole contention regarding the propriety of a woman's doing this or that work shall be determined by her ability. They demand equal pay for equal work. They demand for both sexes the same moral standard. They demand the highest development of the individual, not only as in itself a noble end, but as a means to the highest development of the race and the highest happiness of society.

They all see not only the reciprocal dependence of men and women, but also the reciprocal dependence of all classes of women, and of all women in any class; and, therefore, they all recommend organized effort as the surest, the most direct, the most cultivating means to the highest ends. In this chapter greater significance lies between the lines than upon them, and it is commended to those "who have eyes to see."—[THE EDITOR.]

* Fannie Jackson Coppin was born a slave, and remained in that state until she was thirteen years old, when an aunt, who had already purchased her own freedom, bought the young girl for one hundred and seventy-five dollars. Fannie graduated from Oberlin College in the classical course (what was then called the "gentlemen's course") in 1865, taking the A. B. degree. She is now entitled to the A. M. degree.

THE SOLIDARITY OF HUMAN INTERESTS — ADDRESS BY ISABELLE BOGELOT OF PARIS, FRANCE, REPRESENTATIVE OF THE ŒUVRE DES LIBÉRÉES DE ST. LAZARE, AND TREASURER OF THE INTERNATIONAL COUNCIL OF WOMEN.

When the mail from America on the 27th of last January brought me an invitation to speak in the name of my countrywomen on the subject "*Solidarité des Intérêts de l'Humanité*," I felt a deep sense of gratitude to the friends in America who thus expressed their confidence and great sympathy by inviting me to speak on a subject so grand.

But with the rapidity of lightning I became conscious of my inability to treat a subject so vast, so important. I had in my memory the magnificent meetings held in Washington in 1888. I felt afraid, but nevertheless I accepted the task which was offered me.

Why did I feel a boldness that did not shrink before so heavy a responsibility — why, if I also felt fear?

The reason for that assurance came entirely from the very title of the subject. The word *solidarité* enlightened me at once and showed me precisely the way on which I was to proceed. "My friends of France," said I, "will work with me; they will help me. We shall make a collective work, to which each of us shall bring her own personal effort. I shall give my practical experience about the works in which I labor. They, my friends, detained by other duties in their homes, will intrust to me the papers which they prepare for the different sections of the congress to which they promise their coöperation. I shall represent them; I shall be their delegate."

The moment I looked upon the work thus as collective, my fears disappeared, a great peace came over me, and I was quite happy to feel that my response was crossing the ocean which should say to you, "I accept, count upon me, in May I shall be with you at my post."

To-day I ask your indulgence for the weakness of the

work which I have the great honor to read to you. Count upon my love of justice and my good intentions; they are all that I personally can offer you.

Five years ago, when I had the good inspiration to come to you, I was chosen by the Œuvre des Libérées de St. Lazare, a work not of science but of pity and justice; and it was to speak of the prisoners whose most unfortunate condition would be ameliorated could all our claims be secured. I came to tell you simply, "We are with you. Let us continue to struggle for the enfranchisement of women. We see misery most horrible and oftentimes undeserved in the prisons. It is the effect of a social state that must be modified. The women prisoners are very often the result of the prejudice and injustice which are crushing our sex."

At that time I was the only Frenchwoman among you. None of those who had struggled to obtain the reforms awaited and desired with so much impatience accompanied me. Why this chance which had assigned to me a part for which I was so little prepared? Was it chance? No, I do not think so. Every effect has a cause and comes in its own good time. The work of prison reform, which generally meets with so little sympathy, but nevertheless is of such importance, since it studies the human heart, ought to receive some honor after having been despised for so long a time. The work brings to light moral suffering in its full extent; it probes all wounds; it is a field of experience where all thinkers can come to study the necessary reforms which we are advocating in this Congress. The work of prison reform is bound to all other social questions. It makes an appeal to all the sentiments; it personifies the spirit of solidarity. This is why this work of the Libérées de St. Lazare, which appeared so modest, but which we found so great by reason of the object which it pursues, came to America to speak in the name of pity, of justice, and of solidarity. It was guided toward you by that same justice which assigns to each the place which he is to occupy.

Five years have passed since that first meeting, since the clasping of hands which made our hearts one.

America and France are old allies. They have fought under the same standard, the blood of the two peoples has been shed on the same battle-fields in the name of liberty, of that liberty which in the loftiest and most absolute sense means justice and solidarity. Several among you are of French origin, and the names of the two republics are inseparably joined. There are imperishable memories which belong to the fortune and history of the two nations. These memories give me courage to speak in this assembly.

It is a pleasure to bring to life all the glorious past in this moment when we are celebrating the fourth centennial of the discovery of the New World in this Art Palace inaugurated by the Woman's Congress which shall be one continued series of successes. What glory for America that this is the woman's congress which is opening the series of meetings that will never be forgotten! What a pleasure for France, which proclaimed the rights of men one hundred years ago, to celebrate at such a festival by raising its voice in this palace here to advocate with you the equality of the sexes and the rights of woman!

Thanks to the grand Congress at which we are present, the century which is drawing to a close will realize that beautiful motto of our ancestors; for true solidarity includes the three words, Liberty, Equality, Fraternity, which in the last century sent a thrill throughout the Old and New Worlds. The solidarity of human interests does not admit of a doubt. A good or a bad idea, a progress or a recoil in the amelioration of the condition of men or of women never occurs in vain. The wished-for hour comes, the required psychological moment, the being predestined to be the propagator and popularizer appears, and the idea develops and produces its consequences. At this time, when steam and electricity have eliminated distances, nothing can happen among one people that does not have its echo among all the others. An injustice can not occur in any

Fannie Barrier Williams.

Christine Fredericksen.

Sarah J. W. Early.

Prof. Helen L. Webster.

Fanny Zampini Salazar.

corner whatsoever of the civilized world which will not soon have to be suffered elsewhere. A lovely deed, a just idea, can not be enjoyed in one country whose good effects are not also felt by others. Without our having to yield our citizenship in the fatherland, without being what they call cosmopolitan, there are side by side with those interests of one's country, I might almost say above them, the greater interests of entire humanity which we can no longer ignore.

So we are all one, without distinction of nationality, when it is a matter of humanity.

The question of the place which woman ought to occupy in the world is a general question which joins us all together. The progress which is attained by one country can not help being shared with others. And it is for this reason that we have come from all countries of the Old and New Worlds to say to you, "We are with you to work for the amelioration of the condition of woman, to take counsel as to the best means of attaining our end, to combine and organize our efforts in order that, the work being better regulated, the results may be obtained the more quickly." Let no one deceive himself with the thought that the work which you are undertaking, and in which we have come to join our forces, is, although it has sometimes been so called, a struggle to be engaged in between the sexes.

No; it is the restitution of normal or regular rights, oftentimes ignored, but which exist none the less imperishable.

When our end shall be attained, the other sex will not be the loser, and, with everything brought back to its proper place, it is humanity as a whole that will be benefited. To obtain this result will require many years; but solidarity among the women of all nations will realize it sooner perhaps than we ourselves think.

I close by bringing to your notice the works which I mentioned to you in the beginning: first, the discourse on altruism and solidarity written by our friend Madame

Emilie de Morsier, my associate during seventeen years, and vice-president of the Œuvre des Libérées de St. Lazare, of which I am the directress and official delegate.

I ought to give special mention to Marie Deraismes,* having passed the most beautiful years of my youth in her family. It was, as I had the pleasure of telling you in 1888 in the Congress at Washington, at her school that I received my education; I am most happy to repeat it in this great International Congress of Women. I am proud to call myself her pupil. We have worked together for the betterment of the condition of women, following each the way that her aptitudes, character, and temperament directed.

Having spoken of the living, permit me to recall the memory of two departed ones whom I have deeply loved, and with whom, also, I have worked, Caroline de Barrau of France and Concepcion Arenal of Spain. The latter died only three months ago. She charged me officially to represent her here, and to offer to you her last work which was dedicated to our reform, "Le Manuel du Visiteur du Prisonier."† Her son is piously having the manuscripts prepared which his mother left.

Let us not forget Leon Richer, who during twenty-three years defended the cause of woman, and who did not quit the field of battle until forced by age and sickness. My last word shall be for my husband, M. Bogelot, known by several among you, who has helped me in all my labors. He is following attentively from afar all that is being said during this Congress.

I lay upon the table: 1st. A complete collection of bulletins of our society, in the name of my colleagues. 2d. The collection of *Journal des Femmes*, of which Marie Martin, our friend, is the founder and director. 3d. The articles by Mme. Potonié Pierre on the group of the Solidarité des Femmes, of which she and Marie Martin are the founders and secretaries. 4th. A diagram by Mme. Griess Traut, whose object is to indi-

* Since deceased.

† Translated at this date into three languages.

cate the means of avoiding war, at the same time respecting the interests of all those who have embraced military careers. Destructive armies, she says, can be transformed into productive armies, and she demonstrates this by the adjoined table, which is excellently compiled. 5th. An account rendered in detail of the patronage of young apprentices of the Sixth Arrondissement of Paris, founded and directed by Mme. Marie Breon. 6th. I present to the Women's Library a work in two volumes, "La Femme Affranchie," by Jenny d'Herincourt, who resided in Chicago thirty years ago. It is to pay a debt to her memory that I pronounce her name, and only to bring from France this work for the cause of women is to make her live again.

THE SOLIDARITY OF HUMAN INTERESTS — AN ADDRESS BY CALLIRRHÖE PARREN OF ATHENS, GREECE.

Let us leave traditions and come to history. The golden age of Greece is due to Aspasia. Sculpture, the divine art of Praxitiles, was understood by Kora of Corinth. Lalla, the woman painter of Kyzychos, was the mistress of Apollo-Theano, the first pupil of Pythagoras, attended his school and gave lessons with such perfection that Pythagoras himself was jealous. Sappho was distinguished as the greatest poet of her time, while Korinna was seven times victorious over Pindar. Women philosophers were counted by hundreds. To these women Greece owes her wisest, most distinguished, most heroic men.

The Spartan mother said to her son as he took his shield to go to battle, "Come back with it or upon it." With their incomparable patriotism and their greatness of soul, they rendered small Sparta the most warlike place of the world.

Greece falls, and Rome succeeds it. She is prosperous and strong while her men are educated by Cornelias. She becomes weak and falls when her wives and mothers are Agrippinas and Marcelinas.

The people of the West and the North have been developed, civilized, and strengthened by their reverence for women. But in this general regeneration of the European people what has become of oppressed Greece? Has it been lost? Has it degenerated? Has it been extinguished? No. The women are awake. The women are preserving its language, its customs, and its traditions. The Christianity which they embraced, and for the improvement of which they have worked more than all else, as orators, reformers, and apostles, has given to them strength for the great work of patriotism. The milk of patriotism and Christianity with which they have nurtured their children is the blood which the children have afterward shed for their faith and their country.

There is in Greece a rocky corner, a wild, precipitous spot, upon which the green grass never grows. The land there seems to be in mourning and unable to bear flowers. There is a precipitous rock under which flows a foaming river, the frightful precipices yawning like black tombs. They have served as witnesses of a feminine heroism which history has only once recorded. There the later Greek women, our foremothers, have danced the dance of death, singing the song of liberty; they have thrown themselves down upon the rocks from the frightful precipices, preferring with their children an honorable death rather than life in an enslaved country.

From the first years of our independence we have been united quite fraternally with you. On the ramparts of the Acropolis the Turkish minaret was still elevated, and the sentinel was announcing the hours of prayer, when an American lady, who was the first educated woman that came to Greece, established, with her husband, Doctor Hill of blessed memory, the first school for the education of Greek girls. In that school, which to-day is still doing excellent work, most of my companions have been educated. In the volume on distinguished Greek women which I am writing, one of the first places is held by this woman of American

origin, who became the intellectual mother of so many Greeks.

But besides this lady many progressive Greek women have established schools from which have gone forth during recent years many distinguished women, sculptors, writers, poets, of whom the strangers that visit Greece speak with enthusiasm. Our great men formerly worked more for the education of women than they do now. This has not prevented us from advancing. We have overcome opposition and set aside prejudices. Our government has given us only the most elementary education. We are establishing private schools and preparing ourselves for the university, which scarcely two years ago opened its doors to us. But before this was accomplished, when that of our own country was closed against us, many of us sought other European universities. Thus we have to-day ten women who are devoted to scientific, philological, medical, and pedagogic pursuits, and four young girls are now going to the University of Athens.

I am myself, the first Greek woman editor. For seven years I have issued a woman's journal. Its articles are written exclusively by women, but they are read by a good many men. The object of my paper is the education of women and the education of the public in respect to women. I set forth continually in its columns your march in civilization and your stirring activities. I publish the lives of the distinguished women of the world. I exhort women to energetic work, by which alone complete happiness can be secured in this world. I do not ask for the political rights of women, because for us this question is premature; but when the law is unjust to us, we attack the law-makers. I am working now for the establishment of an industrial school for girls, and I hope that I shall be able to succeed by next September. As the first woman editor, I have suffered many attacks and combated many prejudices, and many times have been reproached and assailed; but all this has been forgotten in the absorbing

object which I have had before me, and in the results which I have attained. My youngest sister has established lately a new woman's paper, under the title *The Home*, in which she will seek to promote the practical, technical, and industrial education of women.

Besides my paper, I have published the results of many other studies. During the past year I have begun to publish the history of woman from prehistoric times to our own day. It is a great work, for which for ten years I have been gathering material in the libraries of Europe. It will be composed of twelve large volumes, and will reveal the remarkable influence of women upon the fortunes of peoples and nations. The Greek and the French press have received my first volume with the warmest approval. I have treated therein only the women of prehistoric times and the women of China and India. Five more volumes, relating to women of ancient times down to the Roman period, are ready for the press, and then will follow the Middle Ages. I am working now upon contemporary women. To American women, who now are holding the reins of progress, and who are in advance of all Europeans, I shall devote a large volume. In this endeavor I invite your coöperation and your aid. As far as you are able, furnish me with notes, information, and biographies. My work will be translated into both French and English. I hope it will receive your support. In such labors we must all join hands and support one another.

But let us return to the activity of women in Greece. Political rights are denied to us altogether. We enjoy but few liberties. Work in public offices, in the arts and manufactures is closed to us. But we have united ourselves, and have worked, as you have, for the advancement of women. I represent here ten women's organizations of my country. The most of them are under the protection of the queen. All of them are philanthropic or educational. A house of industry, founded by women, gives employment to nearly five hundred poor women, and work is developed here to

the highest degree of perfection. A large hospital, the Evangelismos, established and directed by women, furnishes shelter and care to a large number of the sick. An orphan asylum for girls, with three million drachmas endowment, was established and directed by women. A hospital for incurables, of which I am one of the founders, was established by the King's Daughters, a branch of the great organization in America. In a Sunday-school which I have established, and which is under the presidency of her majesty, the queen, four hundred working-girls receive instruction every Sunday in reading, writing, arithmetic, religion, history, hygiene, and domestic economy. There is also an institution for working-women and servants, of which I am one of the organizers and general secretary. A society for the education and reformation of youthful prisoners has been established, and is directed by women, under the presidency of her majesty, the queen. There is also a central society of friends of the poor, established and directed by women, and a society for the care of convalescents.

In industry the private initiative of women has wrought miracles. Embroidery, artificial flowers, the making of mats and Grecian carpets, millinery and dressmaking employ a large number of women.

The Greek woman works energetically and with results. If the false, enervating, frivolous, and luxurious life of the salon could show fewer victims, certainly our situation would be better. Vain and selfish women are the greatest and most implacable enemies of our cause, and of humanity in general. They contribute by the education which they give to their sons to the degradation and degeneration of men themselves. Against these women we all, and especially the progressive women of Europe, must unite our forces, because this pernicious class exists in Europe more extensively than in America. The cause of woman, about which you have asked my opinion, will fully succeed when the form of education which produces this

class of women ceases. All women who are wielding the pen for the emancipation of our sex, and all who can exercise any influence upon the fortunes of women, must attack this vain, false, selfish, and pernicious education. We shall never obtain liberty, nor rights, nor equality while such mothers and wives inspire the men through whom we expect our fortunes to be bettered.

Fortunately the number of such women is growing less every day in Greece. While the education of women is still behind in many things, the greater part of the wealthy and fortunate classes have rid themselves of this vanity.

To you, O American women! lovers of progress, we look with hope. You are in the van; you are the flag-bearers.

WOMEN IN SPAIN FOR THE LAST FOUR HUNDRED YEARS — ADDRESS BY CATALINA D'ALCALA OF SPAIN.

I salute all the women of this great republic, and their glorious flag, the stars and stripes, designed by a woman. In tracing the pages of the past we find that each nation has had some special mission for women to perform. To America has been intrusted the privilege of developing the highest qualities of womanly character and granting unrestrained action to them.

In carrying out the duty assigned me of reviewing the women of my country from the beloved Isabella's time, I must briefly notice the history of Spain previous to that illustrious reign and on down to the present day. For several hundred years after the great Saracen invasion Spain was broken up into a number of small but independent states, divided in their interests and often in deadly hostility with one another. The country was inhabited by races the most dissimilar in their origin, religion, and government, the least important of which has exerted a sensible influence on the character and institutions of the

present inhabitants. They regarded each other with a fiercer hatred than that with which they viewed the enemies of their faith. More Christian blood was wasted in these national feuds than in all their encounters with the infidels. The zeal which did at last unite them in a common warfare against the invaders was inevitably that of a religious fanaticism. The arts used by the ecclesiastical leaders to control the common people naturally resulted in giving Spain the deep tinge of superstition which has ever distinguished her among the nations of Europe. Yet our historians tell us that whatever were the vices of the Spaniards at that date they were not those of effeminate sloth. The privations which they had suffered at the hands of the spoilers had developed in them many hardy, sober qualities. It was under these conditions that the character of Isabella was formed. That with all her admirable virtues she had inherited some of the prevailing fanaticism is true. The fact that such a reign, so successful in bringing about the union of many conflicting elements and stimulating special enterprises, was not followed by the permanent elevation of Isabella's own sex, points to some firmly fixed retarding influence in the economy of the nation. What the Spaniards have already accomplished in the way of learning and development of the higher mental and moral qualities is truly marvelous, in the face of all the obstacles they have been forced to encounter.

It is well known that Isabella, as soon as she could bring order out of the chaos in which she found the government, devoted herself diligently to educational matters; and, stimulated by her noble and intellectual influence, the women contributed much to the general illumination of that period. Female education embraced a broader field in the ancient languages than is common now. The learning of the women equaled their piety, and, far from contenting themselves with superficial attainments, they held professorships of Latin and rhetoric, and widened the domain of philosophical speculation. The queen's instructor in Latin

was a woman, Doña Galindo. Another light was Isabel Losa. She mastered Greek, Latin, and Hebrew, and founded the hospital of Loretto. Sigea Aloysia of Toledo wrote letters to the pope in Latin, Greek, Hebrew, Arabic, and Syrian. Even poetry and romance were not shunned by the gentler sex. Indeed, so strong became woman's position under this wonderful reign that Isabel de Rosores was permitted to preach in the great church in Barcelona. However, in this period, as ever since, a mistake was made in importing so many foreign teachers for the youth, thus bringing a mixture of ideas and influences, confusing national characteristics and depressing individual identity. Educational authorities everywhere claim the benefits of native instructors, the lack of whom truly has been a curse to Spain. With Isabella's death departed much of the wisdom of her administration, and the unstable rulers we have since had give rise to the saying that the royal palace became an insane asylum. Yet we find that many women of the time of Charles V. were noted for their political ability. All were eminently domestic in their homes—sewing, embroidering, and compounding home-made remedies for all known infirmities.

Spain can boast of having produced heroines from the earliest records of history. Agostina of Saragossa, with her courage and fortitude, imparted strength to the drooping soldiers when the French were mowing down our men like grass; then did this Spanish maid give victory to her old town. The new government adopted by our neighbors crossed the Pyrenees and inflamed the revolutionary spirit in us. The contest was waged upon the battle-field and in society, and reflected in the character of woman, through whom it entered into family life. Women and men felt alike. They were Catholics, Royalists, and Spaniards; enemies to everything foreign. For this reason the part played by woman in defense against the French was no less active than by man. When the Spanish woman sees her country in danger, she exhibits the indomitable heart

of a true patriot. Yet we have no female party, and since the conclusion of the last civil war women have paid no attention to public affairs. Gradually our position has gone down until at the present day men dominate in everything. Each new conquest made by man in the field renders the rôle of women more passive and confined. Educational freedom and the whole parliamentary system only serve to transfer that power to one-half of society which the other half is losing steadily. You may ask what has brought about this change. Spain is a country of reactions. One extreme follows another. In the time of the first Isabella, women were preëminent. The second Isabella found them at the lowest point in the scale of public influence.

The Spaniard is a jealous being. He has suspiciously watched the late marvelous achievements of women in other nations. He is like a child, inclined to act contrary to the thing his attention is called to. In old times there were so many "woman's movements" he thought little about being excelled. Now in the present age of broad ideas he realizes the danger; that unless he strictly defines woman's position she may excel him, not only in intellectual attainments, but in political management.

The women of Spain are divided into four classes, those of the royal family, the nobility, the middle, and the lower class or peasantry. The daughters of the nobility as a rule are superficially educated, speak a little poor French and dabble in music and painting. Those of the middle class are great imitators of the nobility, although no amount of money will admit them to court society without the badge of a government office. A poor government clerk on two hundred a year can dance with a duchess, whereas the family of a millionaire without official position is excluded from the aristocracy. The women of this class are for the most part educated in convents. The peasant woman is truly a child of nature, with goodness of heart, caring for all who come within her reach, sharing her

last morsel with Christian or heretic, and never accepting any remuneration. Be she rich or poor, the heart of the Spanish woman is a vast storehouse of Christian graces, cheerfulness, devotion, simplicity, and self-denial. The home influence is to-day what it always has been, pure and ennobling. Spanish women, so far as devotion is concerned, are model wives and mothers. When a woman once accepts a man's heart or his name she will die rather than be unfaithful.

Divorces are almost unknown. The uncertainty attending domestic life in some other nations is not felt in Spain. The family relation when once formed is permanent. Whatever may be said against the authority of the church in affairs of state, all must admit that its control in family matters has a salutary effect on the social fabric. When even a member of the demi-monde marries, which frequently occurs, she never returns to her previous life, but remains true to her family ties. I may say right here that this class of women is not nearly so numerous in Spain as is generally supposed, and fewer still would be the departures from rectitude if there were as many avenues of self-support open to women there as in the United States. Women are taught from childhood to depend on their natural protectors. In Spain every man expects to provide for some woman of his household; if not for a wife or daughter, then for a mother or sister.

Necessity makes the opportunity. The fact that so many women are self-supporting in America does not argue favorably for the gallantry or ability of the men. The few Spanish women who are thrown upon their own resources scarcely know where to turn for an honest living. Housework and cigar-making are their principal occupations. Even sewing is not much of a public employment, as the majority of women, both of the wealthy and the poorer classes make their own garments. They do not care for reading or any other mental improvement, so how else should they spend their time but in sewing? Much of the

needlework is done by the nuns in the convents. There is no other country able to furnish such fine work in this particular.

Those who have not the health or inclination to become servants turn to the factories. The cigarette-makers are deserving of more sympathy than they receive. Many of them are true-hearted women with children to support, and they rock the cradle with grace and tenderness while they roll the cigars. The stage does not include as many classes of women as it does in almost any other country, for the reason that when a Spanish actress marries she always retires. The reports which have been circulated concerning our hospitals are sadly untrue. They have been for many years past conducted by women, and the Spanish Sister of Charity has proven herself to be a superior nurse. The prisons of Spain include one exclusively for women, which is said to be well managed by the sisters, and is never, I am glad to add, overcrowded.

A woman's resources are naturally limited in proportion as her education is restricted. The great need of Spain is widespread primary instruction. A compulsory law was enacted in 1877 for children between the ages of six and nine, free schooling being provided for the poor; but the law is not enforced, and even if it were, its provisions are too meager to meet the wants of a practical education. The universities are open only to men. Educated college women are the exception, not the rule, and the number of university-educated women is very small.

I do not wish to leave the impression that there is no longer any intellectual individuality or personal ambition among my countrywomen. Their meager advantages, their scanty education, their few chances to mingle on equal terms with the talented and good of the opposite sex have brought down upon them a long night of darkness. But we shall emerge from the shadows.

WOMAN'S POSITION IN THE SOUTH AMERICAN STATES—ADDRESS BY MATILDE G. DE MIRO QUESADA OF LIMA, PERU.

Whether woman be considered as the mainspring of domestic life, or as a mere auxiliary force intended to lift up the many small obstacles that encumber the field of man's labor and force him to waste his energies, her coöperation is undoubtedly a most essential part of man's success in his struggle for life. Whenever he feels exhausted and worn out by the painful strife, or inclined to succumb to the pressure of persistent adversity or deliberate injustice, the glowing warmth of woman's affection, and not seldom her own example, give him renewed courage and fresh hope, or the tranquil submission of conscious dignity and manly endurance combined. The share thus assigned by nature to the weaker sex in the work of life is more or less comprehensive in every country, according to the race, the stage of civilization, the soil and climate, and other conditions arising from local or transient causes. Our American continent exhibits in this respect so curious and striking a contrast that I deem it to be one of the most interesting and useful subjects of study; yet I will not venture in this paper beyond a few general remarks such as the sympathy for my own sex and the natural aspiration for the welfare of mankind may suggest to one who is neither a philosopher nor a political expert. It would be idle to discuss the faculties and conditions common to all members of womankind. Therefore I will confine my observations to the position of the Anglo-American woman and that of her sister in the Spanish-American States. In order to obtain a correct appreciation of the latter's condition it will be necessary to bear in mind the influence exerted by many circumstances appertaining to ancient times, as well as the action of more recent and immediate causes. The bulk of the Spanish-American population is

mainly composed of two elements: first, the descendants of the Spanish conquerors; second, the native Indian races of Central and South America. The first one, although far inferior in numbers, has always been and continues to be the only ruling power in all the states. These two elements brought into contact during four centuries have never become assimilated to any considerable extent. It might be said that they have rather kept themselves at a distance from each other, so that the overwhelming majority still remain pure-blooded.

But even a partial union of those elements could not produce any substantial change in the position of woman in the Spanish-American colonies. She had always lived surrounded by a similar atmosphere and placed under similar circumstances in Spanish and Indian civilization, her field of action never extending beyond the narrow limits of the family and of religious institutions, churches, convents, etc. In the whole compass of public life she was totally absent, absolutely ignored, as if she could not have any political significance whatever. Beyond the walls of the family dwelling she could become nothing but a Spanish nun or an Indian vestal. The form of government was essentially monarchical and theocratic in Spain, as it was in Indian communities. The divine right of kings was the same on both sides; and as a natural consequence, in the course of several centuries the most exclusive religious sentiment became the main characteristic of the population. It must be added that the secular war in which Spain fought for her national independence and religious creed made a single block of these two principles, and melted patriotic feeling and Catholic faith to such a degree that they became one and the same thought and aspiration in every part of that warlike and proud nation. Such is the mold in which Spanish-American character was shaped.

The effects of this cause were, of course, much deeper in woman's character, owing to her natural sensibility, her instinctive religious tendency, and the docility with which

she adapts herself to the influences prevailing in her home. Being inexorably excluded from all participation in political or public life, her patriotic feeling remained latent, the whole of her activity being thus completely absorbed by her domestic duties and religious worship. Laws, traditions, and habits worked together in restraining to an excessive degree the freedom and power of woman, even in the narrow field of her strictly private life — her existence from beginning to end passed in submission to the authority and will of her lord and master; and in spite of the chivalrous character of the Spaniard, the companion of his life was no better than any of her oriental ancestors, an imprisoned or enslaved beauty, deprived of all the blessings and advantages of education and learning. Yet it is doubtful if there is a more intelligent or better endowed woman in any region on the face of the earth. Her quick comprehension, her bright imagination, her artistic propensities, her truly wonderful precocity, and even her impulsive and passionate character, evidently will cause in the course of time the transformation of this brilliant and fascinating spoiled child into the noblest type of woman, shining as one of the elements of national and universal progress. I am conscious of not overestimating the richness of her nature when I affirm that there is no heroic self-abnegation, no sublime ideal, no delicate refinement, no degree of moral courage that may rise above the level of the Spanish-American woman's natural powers.

The war for the emancipation of the Spanish colonies of America was the first shock that awakened the Spanish-American woman from her slumbers, and opened to her astonished eyes a new and brilliant horizon. She was everywhere an enthusiastic agent and a devoted champion of the independent party, carrying her action so far that on several occasions the Spanish military executions reddened with her blood the soil she labored to liberate.

During the protracted period of internal convulsion and civil war that preceded the organization and present state

SARAH A. STEWART.

MRS. HENRY WARD BEECHER.

GRACE GREENWOOD.
(Mrs. Lippincott.)

HULDA LUNDIN.

of the Spanish-American republics, the influence of woman was felt frequently in prominent events of political life. She had no right granted by law to interfere with such matters; but she deemed her right to be justified by her own self-sacrifice in the war for independence. Her action, if not a legal one, was in many instances an efficient force that brought about the final solution, and gave rise to deep changes, nay, to the very existence of new governments.

In later years new laws swept away some of the most powerful obstacles opposed by ancient legislation to the improvement of woman's position in private and public life. The barrier of religious intolerance was partially demolished in several of the new republics, and the free access of foreign immigration to their respective territories produced a large number of intermarriages and of new homes where an enlightened and liberal spirit rules over the family.

Public and private education began to spread in the upper classes of the young nations, although for the most part it still remained in the hands of sectarian teachers and religious institutions. But in the last score of years a most considerable progress has been accomplished, by the united action of governments and private individuals, in the principal Spanish-American states. It is with the deepest feeling of joy and pride that I state the fact of the influence of our sex in this great evolution. Nearly all the schools for girls are placed under the control of female teachers; normal schools for women are supported amply or protected by the national authorities; large and beautiful buildings, that in some cities are veritable palaces, have been erected for educational purposes; and hundreds of foreign professors are being brought continually from their native countries to the hospitable and promising homes of Spanish-America. The majority of female teachers are native young ladies who have obtained their credentials in a strictly regular way; and it can be asserted confidently that there will be in the future no deficiency in the supply of intelligent direction for all public schools. This has been the first

authorized step of the Spanish-American woman's career beyond the limits of domestic life. Another important movement, attained by a strength of will and moral courage of which no one unacquainted with Spanish countries can form even an idea, is the admission lately granted to female students to the curriculum of the regular universities.

To appreciate duly this success it will be necessary to remember certain circumstances peculiar to several of the Spanish-American countries, which formed an almost impassable barrier against so great an innovation. For many generations woman had been regarded in every Spanish community as a being deprived by nature of every attribute of mind and character fit for any sober or serious purpose. She could be but a comfort and an ornament in the home of her proud and indolent master. On the other hand, legal and military affairs being excepted, labor, in whatever form, was despised sincerely by the nobility or governing class of the country. Even such professions as medicine, architecture, and engineering as existed at the time, were carried on by individuals of the colored race, and not infrequently by slaves. Thus contempt for labor had become in all classes of society a habit, an instinct, a deeply rooted feeling, that even to this day shows its vitality in spite of foreign intercourse and advanced education. Daily experience, with its eloquent teachings, has to a certain extent undermined that ancient prejudice. Still, what remains of the old spirit is enough to shake the most resolute courage. It might therefore be said in all truth that the Spanish-American woman has carried the position by storm, and she may justly be proud of her new victory. Although in very limited numbers, there are at present women who, as lawyers, physicians, dentists, and midwives, sustain a decorous position among their male colleagues.

The expansive force of this woman's natural talent has made a broad field besides in almost every branch of art and literature — drawing, painting, music, poetry, and romance,

afford a pleasant employment to the leisure hours of the educated woman, and in many instances have given her a reputation which extends beyond the boundaries of her native country. The works of several ladies rank as high in Spanish literature, especially in poetry, as some of the old classics, and stand almost on a level with those of the very best poets of the present day. Even the political press begins to feel woman's influence, there being already a few daily or periodical papers edited by ladies, and devoted to the interest of some political organization. It is unnecessary to add that they are always enthusiastic defenders of woman's rights.

It must not be forgotten that the foregoing remarks concern only a small class of women placed in the most favorable circumstances, and that even among them the literary and the artistic labor are never remunerative in any degree whatever. Still, there is no doubt that before long such labor will become as useful and productive as that of any profession or business opened to our sex. The number of girls and women belonging to the middle class (and they are generally more or less educated) who find by their own exertions some means of support is very limited indeed. In the great majority of cases they remain a burden to their parents, their husbands, or some other male members of the family, and in spite of their natural disinterestedness girls are sometimes induced to accept a marriage by necessity rather than by choice.

This truly deplorable condition of affairs can not be changed suddenly, as it is a natural effect of the peculiar organization of Spanish society. The Spaniard, and still more his American descendant, deems himself disgraced, dishonored, if it is known that his wife, his daughter, or his sister works for her living or for the improvement of her home. Such a prejudice and false pride could be explained in the period of fantastic wealth, when almost everybody in the Spanish colonies lived rich and happy without the trouble of any personal labor, for all the work

was carried on by slaves. That immense wealth passed away long ago, yet the old proud feeling still remains. How long will it last?

Let us hope that more frequent intercourse with foreign population, together with the necessity of securing domestic happiness by providing young girls with the means of self-support, so as to make them the companions and helpmates, not the servile attendants, of their husbands, will soon do away with the unnatural inactivity of so many intelligent and educated women.

With the exception of some of the post office, telephone, and telegraph offices, there is not a single official bureau where women regularly are employed; and excepting certain lines of tramways in a few cities, and occasionally in a small number of stores and shops, they are never seen anywhere in the vast field of public or private activity.

To close these brief remarks, I submit to your attention two very significant facts, viz.—First, the spirit of association for serious and useful purposes, lately initiated in Spanish-American female society and attaining every day more remarkable proportions; second, the ever-increasing circulation of literary and scientific books and periodicals among the female population of the principal cities in almost every one of those states.

It is the moral duty as well as the practical interest of the North American people to extend to the young and promising nations of Spanish-America the influence of their modern institutions, and the liberal and progressive spirit which is advancing the cause of woman, and very particularly the atmosphere of freedom and encouragement that surrounds the life of our sex in the North. No object richer in promise can be offered to your energies than the more complete social emancipation of the Spanish-American woman. It seems to me an axiomatic truth that to complete the freedom of woman in domestic and social life is to secure her legitimate influence and civilizing power in the general evolution of mankind.

THE WOMEN OF BRAZIL — ADDRESS BY MARTHA SESSELBERG OF BRAZIL.

The women of Brazil in character and education are a home-loving, home-abiding class. They are born to be home-makers, housewives, and mothers. Their home is their world; for that they live, and for that they could die. Still, as has been said of Spanish women, with whom in character they are closely allied, "They contribute greatly to the wealth and prosperity of their country, by their habits of order and economy, and by the education they give their children, maintaining the national sentiment by the poetry of their nature."

A Brazilian girl as a rule leaves school at an earlier age than does an American girl. If she attends a day school some member of her family escorts her thither and brings her home again, for a Brazilian mother would sooner die than allow her daughter to roam about at will, or indeed go anywhere unattended. If it be the girl's brother who accompanies her, his proud, if rather ostentatious, protection of his sister helps in reality to develop in him that almost national trait of the Brazilian gentleman — chivalry.

Many of the girls' schools in Brazil compare favorably with your own. Besides private there are boarding schools designed for destitute orphan girls, who therein receive gratuitous primary instruction, domestic education, food, clothing, and, when they marry, a wedding outfit and a small dowry. These establishments have a special directorship composed of philanthropic men, who provide a situation for these girls, if they do not marry, when, having concluded their studies, they are obliged to leave the college. All expenses connected with these poor children's asylums are defrayed at the cost of the state or government treasury.

Brazilian girls generally marry between the ages of sixteen and twenty-two. Rare are the cases of infidelity

among the wives. What shall I say of the women of Brazil professionally? What of them in literature and art, you ask? Their natural talent is fast finding a wide scope in drawing, in painting, in music, and in literature. Also in limited numbers they are at present dentists and physicians. I do not know of a lawyer among them. A few excellent journalists have of late entered that profession. In needle-work, especially the "labyrinth" lace of Ceara, they excel.

A true wife, a tender and judicious mother, as a friend loyal, in sickness a veritable ministering angel, such is the Brazilian woman.

WOMEN IN SOUTH AMERICA — ADDRESS BY ISABEL KING OF ARGENTINE REPUBLIC.

At one of the meetings at the Art Institute in Chicago during the World's Fair Congresses, a delegate was called upon to give an account of the status of agricultural industries in some of the countries of South America, and especially the relation which woman's work might bear to progress in this direction.

Among other things, she said that in the country, within the limits of one's vision, might be seen the latest inventions that Yankee ingenuity had constructed to aid man in his task of enriching and garnering the treasures that bounteous Mother Nature was ready to supply when petitioned under proper conditions — side by side with the crudest implements used by the peasant class in all countries, whether under an oriental or an occidental sky.

At the same hour that this was being told another speaker, giving impressions about South America in the Woman's Building, told her audience that the South American countries were three centuries behind our age in the knowledge or use of agricultural implements and in modes of living.

The extremes noted in the statements of these speakers may well serve to indicate the actual transition period

through which Spanish-America is passing (for without doubt both statements can be verified, both are true; and the cause for this state of things may be only the corollary of a condition which must have its influence as much in the special methods of government adopted in the different countries as in the modes of thought dominant in educational or sociological progress generally).

It must not be forgotten that the autonomy of these South American countries is of a very recent date; also that the elements that arrived centuries ago to conquer and plunder, and exploit the wealth to be found here, were not such as could combine with the natives.

The great part of the South American population, which prides itself on being native, is composed of these two extremes — the descendants of the Spanish conquerors and colonists and the native Indian peoples; the first striving to live out a civilization commenced thousands of years ago, and having its rise in scenes and surroundings of Old World culture and luxury; the other adhering to the customs indigenous to the land of the pampas and the lasso.

When Spain, Portugal, France, and Britain sent out their navigators and colonists in search of wealth in the New Continent, these vast countries were overrun by every grade of explorer, from the religious fanatic to the conscienceless mercenary. The ancient religion and the ancient independence were sacrificed to Rome, to Castile, and to Portugal.

The companies of Jesuits of a later date left their impress in the shape of great public works, roadways, aqueducts, etc., in different countries, which they led their new, willing or unwilling, subjects to construct, at the same time holding them by the blind faith they were enabled to instill. So it is that the conquering few were found leading the vast numbers, accustomed to obey the voice of the commander, until the hour struck for the blue-blood of old Castile flowing in the veins of the descendants of the old-time explorers to become oxygenized under the influence of the liberty-

laden air wafted from the northern countries which had thrown off the Old World yoke; and the giants Bolivar, San Martin, Rivadavia, and other southern generals led their legions through the wars that were crowned with the successful emancipation of the countries of Spanish-America.

It was in these soul-stirring times that woman discovered that her part in the social and political worlds also was important. Up to this moment she had been the subdued and submissive captive beauty, whether in the rancho of the Indian or in the Moorish home of the descendant of the Spanish hidalgo. In this home her activity spent itself in beautiful embroideries and self-adornment; in that one, in pounding the corn and roasting the meat for her guardian. In both cases religious worship and her immediate home affections absorbed all the spiritual life with which she was endowed. Now, however, she learned, through bitter experience, of the larger family, the patria, which called the fathers, husbands, and sons from her side to battle for the independence which was also to be hers.

History records many instances of fiery partisanship and of daring intervention on the part of these hitherto ornamental helpmates, often made precisely at the moment needed to turn the current of success in favor of the native party. At a decisive moment during the British invasion of Buenos Ayres, at the beginning of the century, the invaders were routed when the women came to the aid of their defenders by hurling missiles and hot water from the roofs of the houses. Not civilized warfare, surely, but the importance of the stake at issue and the necessity of the occasion defends the success gained in this manner. At the same place, during the struggle for independence made possible through the victories over the English, the women combined to provide ammunition which was lacking for the ranks of the patriots, at a time when the cause needed the stimulus furnished by such an action.

What was the effect of such uprisings upon beings heretofore passive recipients of what bounty their protectors

might provide? Simply what might be expected of women endowed, as they were, with powerful sensibility, quick intelligence, and strong will to fulfill the religious duties imposed upon them, now turned in the direction of the fulfillment of patriotic ideals. Since those days, although not recognized by law as having any political status, woman's influence has often been felt in the internal struggles with which these countries have been torn in their efforts toward self-government; and more important still has been the effect upon her own intellectual development, strengthened and fortified naturally through polemics and partisanship in which she can not help but join when the very air she breathes is permeated with them. It might not be difficult, even nowadays, to find women who can scarcely sign their names who are able to sustain discussions regarding their favorite subjects in politics, benevolence, or religion, with all the ardor, tact, and correctness of philosophic vision that might well befit persons who had received a more favored education. In the country homes, where many families reside a large portion of the year, owing to the presence of the master being needed to oversee the hands at work at agriculture or at pasturing, it is not uncommon to find the books that have been used at the university by fathers or brothers in the hands of mothers, sisters, and aunts. So, among surroundings that are often very incongruous, may appear the works of Rochefoucauld, Lamartine, Chateaubriand, Shakespeare, Castelar, Cervantes, etc., showing signs of use and appreciation.

As one of our writers observes, the advance-guard of thought may come from the country rather than from the large cities, where the distractions of society draw the mind away from quiet study and the introspection needed for the elaboration of deep plans and elevation of thought; but it is really in the great centers of population that the movement is plainly visible which must end in the application of the principles of liberty, fraternity, and equality to both sexes.

One end of the wedge was inserted during the great access of foreign immigration, when these countries commenced their independent existence, and woman was so often seen working side by side with man, according to customs unknown to the descendants of the Spanish hidalgo or of the Indian "gaucho." True, she had no degree of independence with this permission to work, and could not always dispose of the money she had aided in earning, but the ability to work served as a model, and the advantage gained, in case masculine leadership should fail, was readily seen.

Another strong impetus was felt during the discussions resulting in and consequent upon the abolition of religious intolerance in many parts of the southern continent. Different points of view were opened before the mental vision of those whose horizon, until this time, had been limited by the fiat of the ecclesiastic, whose rule was felt in all circles.

But the power whose influence is making itself felt most strongly now is the diffusion of instruction among the masses of the population. During the past twenty years a wonderful stride has been made in nearly or quite all of the South American countries. Each one has a history almost similar to the others, in that there has arisen some apostle of popular education determined that his own particular republic should not remain behind other civilized nations in this respect.

In the Republic of Uruguay the name of Don José Pedro Varela, called the Horace Mann of that country, is venerated as the founder of common schools, giving instruction alike to rich and poor, to boys and girls; and for making possible the founding of normal schools, well equipped, and giving a very high grade of secondary instruction.

The Señorita Enriqueta Compte was sent to Germany to study kindergartening in its home, and now is installed at the head of a school of practice for kindergarteners in Montevideo that promises to be the beginning of the greatest of

all reforms in education — the beginning at the beginning, and making the foundation strong and sure.

The Señora Stagnero de Muñar is at the head of the Normal School for Girls in the same city, and is laboring with an abnegation and enthusiasm rarely equaled in more favored circles to implant in the minds of the young women gathered from different parts of the country the pedagogical principles that shall enable them to become real teachers.

She is ably seconded in her efforts by the Señorita Adela Castells, a young littérateure whose name is rapidly becoming a power in educational circles. It is somewhat difficult to determine the exact proportion of illiteracy among the general population, owing to the incompleteness of the census returns in this respect; but in the centers of population it has for some years decreased very favorably. With the impetus received from the installation of the Patriotic League, a society founded for the purpose of having the national language taught in all parts of the country (as a safeguard from the encroachments of the Portuguese from the Brazilian boundaries), and with the enthusiastic leadership of Doctor Berra, lawyer and teacher, Señor Gomez Ruano, the director of the Pedagogical Museum, and others, it is safe to affirm that this country will soon take an honorable position among the educated nations.

Most flattering of all, perhaps, is the high esteem felt for the part woman is taking in this elevation of thought, in this crusade against ignorance. She is making her way to the front ranks so rapidly that those who know how recently the awakening has come are surprised, not taking into consideration the many quiet influences that were at work preparing this desire for education to burst into such rich fruition.

Secondary instruction has attained a high rank in the Republic of Chile, and the results of this are easily noticeable in the general deportment of the better class of citizens.

It is probably in the Argentine Republic that the most successful work has been done toward implanting a common-school course of education among the masses.

During the revolutionary period, near the beginning of the century, the great Rivadavia said: "We can not wonder that every state, whether its form of government be monarchical or republican, leaving the conscience of men free, flinging the shield of protection over the religion of the citizen, should with zealous care watch over the education of the rising generations — that men may become familiar with the genius and peculiar features of their own government; form an acquaintance with the laws and institutions of the country in which they live and act a part; and that they may imbibe a spirit of enlightened patriotism, securing them alike from the encroachment of the tyrant on the one hand and the selfish designs of the demagogue on the other."

The great work planned by this noble and far-seeing statesman to secure these ends was in advance of his time, and fell to naught during the epoch of anarchy that soon came upon the unfortunate country. The cruel civil strife that continued so long led men's thoughts far away from thoughts of intellectual or moral development, and the country was reduced to a state bordering on barbarism.

When a better day dawned, during the presidency of General Bartolomo Mitre, a system of secondary education was organized. Colleges were founded by the national government in several of the larger cities. The French Lycée system was adopted and professors brought from European schools.

It was, however, during the administration of Dr. Don Domingo Faustino Sarmiento that popular education received an immense impulse. He had seen what free education had done for the United States, and he determined to establish the common-school system throughout his beloved Argentine country.

Doctor Sarmiento had been on terms of friendship with

Horace Mann and other educators during his term as minister to this country, and had come to realize the importance of providing the means of an education for each child, as the best mode of preparing him for future citizenship.

Large grants of money were voted by Congress for the diffusion of primary instruction in the different provinces, and with this stimulus each province awakened to a greater appreciation of its own duty in this respect.

It was owing to the enthusiasm of this schoolmaster president that teachers from the United States were invited to take part in the training of teachers among the Argentines. About the year 1883 normal schools for girls were founded in the capital city of each province, while before this there had been but three in all the republic, and these located near Buenos Ayres, very far from many of the other centers of population, and especially inconvenient in a country where popular sentiment would condemn the separation of a young woman from the family circle, unless to enter one of the boarding-schools, the greater number of which were directed and taught by the Catholic nuns.

Now, however, all this is changed, and in this Columbian year the Argentine Republic sustains fourteen female normal schools and seven mixed normal schools, these last solving the problem of co-education to the entire satisfaction of all; in a country, too, whose customs and general sentiment almost precluded the possibility of the idea being successfully carried out.

The following statistics will probably be of interest, as showing the great advance made in late years in this first authorized step of the Spanish-American woman beyond the limits of the domestic circle, there being a large preponderance of young women in the normal course preparing for a professional career:

FEMALE NORMAL SCHOOLS.

LOCALITY.	Year of foundation.	NUMBER OF PUPILS IN 1892.	
		Normal Course.	School of Application.
Buenos Ayres	1874	183	273
Rosario (Province of Santa Fé)	1877	36	347
Cordoba	1884	37	218
Corrientes	1884	32	310
Rioja	1884	21	185
Tucuman	1887	52	298
San Juan	1879	25	306
Santiago	1881	38	402
Catamarca	1878	30	247
Mendoza	1878	18	212
Salta	1882	16	83
Jujuy	1884	15	123
San Luis	1879	43	223
Uruguay (Entro Rios)	1873	65	610
Total		611	3,837

MIXED NORMAL SCHOOLS.

LOCALITY.	Year of foundation.	NUMBER OF PUPILS IN 1892.	
		Normal Course.	School of Application.
Parana (Prov. of E. Rios)	1871	112	545
Mercedes (Prov. of B. Ayres)	1887	23	133
Azul (Prov. of B. Ayres)	1887	16	268
Dolores (Prov. of B. Ayres)	1888	29	277
Rio Cuarto	1888	21	213
San Nicholas	1888	24	323
La Plata	1888	25	330
Total		250	2,089

Many of these schools have been or are now under the direction of teachers from the United States. More than thirty American women have found pleasant temporary homes among these hospitable people, who were anxious to participate in the benefits that a more liberal educational system was allowing in the "Great Republic of the North."

These schools are fitted up with great liberality, often housed in fine buildings, containing the most approved North American furniture, and costly apparatus from France and Germany for the teaching of natural history, physics, chemistry, etc.

The instruction is academic and professional, the course for the attainment of the degree of preceptor being now four years, and that of professor being six.

Applicants for admission to the normal course who are girls must have attained fourteen years, and must present certificates of having passed the common-school course, or must pass examination in the common-school branches.

The kindergarten teaching is being spread with great enthusiasm, some of the young ladies devoting themselves to a study of its principles and graduating as "professors" of kindergarten teaching.

A great reaction has set in against the teaching of the merely ornamental in handwork, and now a thoroughly graduated course in sewing, ending in cutting garments with mathematical accuracy, forms part of the curriculum of the higher girls' schools.

Manual training has been introduced under the teaching of graduates from Mr. Otto Salomon's academy at Naas; and, while not properly belonging in an article treating of the advancement of women, we can not help indicating here the great influence the enthusiasm for this branch of the "new education" must have over the future of this country. The contempt for labor, which existed all through these countries by right of inheritance, is being rapidly eradicated, and a wholesome respect for the agricultural and mechanical arts is springing up, which bids fair to transform the unstable condition of this part of the world into one of more permanent prosperity. Greater numbers of young men are entering the agricultural and veterinary colleges; more are taking engineering courses, and consequently fewer graduating as lawyers and physicians. There had always been so great a proportion of graduates in these

liberal professions that many of them had to become merely hangers-on in the political field, and often unsatisfied applicants for political spoils. The leaders of thought look forward to the redemption of the country through this new trend of educational effort, and hope that with the increased prosperity that must come with the exploitation of the bountiful natural resources that belong to this portion of the earth, and by means of its own sons aiding with intelligent, well-cultivated direction the crude efforts of the many colonists, these latest revolutions will soon come to be the last.

Add to this hurried résumé that Argentina, in common with nearly all well-established South American countries, has enjoyed university education for the favored few since the beginning of the century.

For some years education has been compulsory and gratuitous in Argentina, and the law obliges poor parents, as well as employers of children, to prove their more or less regular attendance at some center of instruction, either in the municipal or rural schools. These are far from being equipped as are the normal schools above mentioned, and make only a more or less successful attempt at teaching the three R's. This teaching is gradually improving, as the normal school graduates are spreading out in all directions and making their influence felt in favor of better methods and more complete instruction.

Besides these means of education, provided by the national and provincial or state governments, there exist many institutions founded by the church and working under ecclesiastical supervision, many private schools of a high degree of excellence, and a few schools supported through the efforts of corporations.

In the report on education for the Paris Exposition, special mention was made of two schools sustained in this manner by popular effort in the towns of Goya and Esquina.

The society of Goya, led by Dr. M. I. Loza, an enthusiast on the subject of education as conducted in the United States,

founded a school for girls which attracted the attention of the whole country, as being sustained by the parents themselves who take an active and immediate interest in the higher education of their daughters, under the protection of their own homes, and without the intervention of the government.

Stimulated by the success of this popular venture, Señor Ramon Gracia of Esquina initiated a similar movement in that town. The results have been most flattering, and thus Corrientes boasts of having three educational centers directed by North Americans, in which higher education is made accessible to a very large proportion of its inhabitants; the third one is the national normal school in the capital city, Corrientes.

In these popular schools, as they are called, no expense has been spared to implant all the newer thought of the day, and kindergarten work, manual training, and physical culture have been initiated in accordance with the most approved methods. Teachers from Sweden are training in woodwork, sewing, and physical culture; and in Goya an enthusiastic graduate from the kindergarten work training-school of Parana is directing the attention of parents to the importance of this the foundation work in the elevation of the human family.

The annual examinations and exhibitions of these schools are veritable educational tournaments, being the great event of the year, which all circles of society join in celebrating. The directors hesitate in joining the current of opinion tending toward the abolishment of examinations, believing that in these towns the direct effect of such exhibitions is to stimulate parents and children, and that climate and modes of living will of themselves prevent any danger of overstimulation.

Corrientes is called the revolutionary province par excellence, but it can also affirm, with pride, that it is taking an advanced place in the evolution which is making for righteousness and better living in all parts of this country; and

Argentina may make a similar claim as being the most advanced of the South American republics in providing educational facilities for the masses, although others may equal her in university education.

Three Argentine women have passed with honors into the ranks of the medical profession, two having added to their preparation by study in Europe. Doctora Cecilia Grierson, now having a large practice in Buenos Ayres, is doing pioneer work in educating classes of male and female nurses, and actively aiding the propaganda for organizing a "Society for First Aid."

Her efforts are strengthened by the coöperation of the Señorita Gracia Lagos and Señora Dolores L. de Lavalle, a member of an old historic family, who is president of the ladies' branch of the Red Cross Society, besides being prominent in other works of beneficence.

So in all this southern half of our continent Spanish-American women are advancing, and the few who have stormed the outworks and striven to attain a place in the liberal professions are sustaining their new dignity with success, and so illuminating the path for the many who are preparing to follow. Among women there are but few physicians, dentists, midwives; fewer lawyers and avowed politicians; but there are many who have achieved a degree of prominence in music, painting, and literature. Some periodicals in the larger cities are almost wholly conducted by women.

As yet women appear in but few of the telephone and telegraph offices, and in comparatively few of the stores and shops; the leveling-up process not having permeated the large middle class to a sufficient extent to induce those who can not prepare themselves for teaching to leave the seclusion of their homes.

In the statistics of the few countries that have been available there has not been noticed any great difference between men and women in the compensation for equal work done, where both have been employed; with the very

noticeable fact that women are not found in the highest positions, and therefore are not enjoying the largest salaries.

In recent years the growth and extension of all kinds of manufactories have opened larger fields for the entrance of women to industrial circles, and as there is some complaint as to their lack of business capacity and punctuality, some time must elapse before education will become so general as to effect results in changing this complaint.

In the opinion of many, the next step to be taken is to provide greater facilities for the superior education of the higher classes, and to institute a general system of industrial education for all throughout the country.

The time is ripe, men's minds are prepared, theories have been advanced, and it can be prophesied that the large reforms in this direction will have been commenced by women through the elementary efforts begun in some parts toward teaching poor children to sew. There has even been some talk of opening cooking-schools.

Organization, or association for benevolent purposes (nearly always under some phase of religious government), has been very generally carried out; and woman here, as all over the world, is the recognized dispenser of charity. So far her work has been to feed the hungry and to tend the sick and necessitous, without looking farther than the momentary needs; but now, with the growth of better modes of living generally, more frequent intercourse with other nations, and the spread of greater literary and scientific knowledge, the spirit of coöperation is gaining strength, and a larger philanthropy is being studied, with a view to help the unfortunate to be self-helpful. Although still largely under the active influence of the church, this spirit of association, either from philanthropic motives purely or for higher education, is obeying here, as elsewhere, the impulse of to-day for coöperation in all directions. Judging by the gigantic strides made toward reforms by women here, during the short time since the first steps

were taken for higher education that made such progress possible, and by the quickness of perception and desire for improvement that characterize her, it is not impossible that the Spanish-American woman may startle her sisters by the advanced position she may be able to assume among them when the day shall come for her to be better known. At present, communication is so difficult between North and South America, and so convenient between North America and Europe, that many very intelligent and widely traveled persons in the United States have but vague ideas of the kind of civilization to be encountered among their sister republics. If the culture of a country is to be measured by the place woman holds in it, then the more advanced of these southern countries must be looked upon as possessing the highest and lowest extremes, both in the position woman has held and in the promise that is held forth as to the position soon to be taken by her.

The Progress of Women in England — Address Prepared by Helen Blackburn of England, Read by Harriet Taylor Upton of Ohio.

The progress of women in England is a large subject to be asked to undertake in the brief space of thirty minutes, yet the salient points may be indicated by a glance at the accompanying diagram, with its various ascents and depressions, and ascent again.*

The Saxon period, we must remember, was not one of abiding peace — invasions and predatory attacks fill the history with records of strife; therefore, we must expect to find the idea which underlies all early systems of jurisprudence,

*The diagram referred to, a graphic presentation of the progress of Englishwomen, is too complex to be reproduced here. The line showing the trend of woman's advancement rises so abruptly as to form an almost perpendicular ascent from the beginning of organized effort among Englishwomen.

that the woman is under the protection (mund, to quote the Saxon word) of a man, still prevailing in Saxon law. But what we also find is that the idea of protection did not degenerate into the absolute domination which we find in Indian, Greek, and Roman law at a corresponding stage of development. There was something in the conditions of life in Saxon England which contributed to this. The population lived scattered; they did not congregate in camps or walled towns, whence the men went out to fight or hunt, but they lived, each household in its own homestead, with its own garden, fields, and share of common land. In their daily avocations men and women worked side by side, each working into the other's hands, dependent on each other for mutual help. There is no country which, at a similar stage, seems to have been more favorable to women. The Anglo-Saxon girl was left free choice in marriage, the Anglo-Saxon mother was guardian of her own child, and women filled positions of great responsibility.

The figure of Hilda stands out as one of the wisest and most saintly women in the whole course of English history. "Her prudence was so great," says the venerable Bede, "that her advice was sought from far and near, not only by ordinary people, but kings and princes sought and found counsel from her;" and prelates also, for it was under her roof that the ecclesiastical council was held which allayed the fierce theological controversy about Easter, which was at that time the burning question in the British church. The pupils of Hilda's community were trained by her to thorough and conscientious study— five who became bishops were among her disciples; for she ruled a double community of monks and nuns, as did also St. Ebba at Coldingham, St. Eldreda at Ely, St. Cuthburga at Wimborne—so too, a century earlier, Ireland's great St. Brigid at Kildare. These facts in themselves indicate the respect in which women were held by the church.

While Hilda thus represents the high place accorded to

women in religious matters, Œthelflæd is representative of their political influence. This "martial lady," worthy daughter of Alfred the King, brought qualities of generalship and statesmanship to bear on her troubled times which enabled her to protect and rule her kingdom of Mercia, as the old chronicle says, "with rightful dominion."

A whole century intervenes between St. Edith of Wilton and St. Ela of Salisbury, abbess of Lacock. The conquest of England by William of Normandy had meantime taken place, and the feudal system had become fully developed, with its two predominant ideas of hereditary rights and duties and of mutual dependence of classes. These conditions are well illustrated in the life of this noble lady, who, as heiress of the Earldom of Salisbury, passed the title on to her husband, and after his death by appointment of the king, Henry III., filled the office, which had been filled by both her father and her husband, that of sheriff of Wiltshire. Later she became abbess of a convent which she had herself founded at Lacock, one of those abbeys which were the centers of culture for the young ladies of England. In these stately abodes, if they did not learn much as we count learning by books, they learned all such domestic and healing arts as the knowledge of the day afforded, and the ways and courtesies of a well-regulated, dignified ordering of life. They grew up under the shelter of a community which had a distinct place in the life of its generation, whose mistress was liable to be summoned to the aid of the sovereign, sometimes in camp, sometimes in council, and who, in several instances that might be mentioned, herself held manorial courts and had even power of life and death. These abbeys then were fit training-places for those who themselves would be called on to fill responsible duties, whether as heads of their husbands' castles, or as ladies of the manor, or as custodians of castles. The shield on the effigy of the Baroness of Abergavenny marks her out in a unique manner as one of those who inherited the duties of a knightly position. Such, too, was Elizabeth

of Clare, Countess of Ulster, and Mary de St. Paul, Countess of Pembroke, who are worthy companions of Margaret of Anjou and the other women who founded colleges at the English universities; thus illustrating also the appreciation of learning which many women shared; Margaret Beaufort, Countess of Richmond, being the most remarkable among these founders, both for her own force of character and as the mother of all the Tudors. There were many other women who fulfilled responsible territorial duties. Enough has been said to show that the same freer spirit which preserved the Saxon woman from the protection which is domination pervaded also the feudal period, and saved England from adopting the "Salic law."

But more than this, in the industrial and commercial life of the medieval ages a parallel equality of treatment is often to be discerned. The guilds, which form as important a feature of the industrial life of the thirteenth and fourteenth centuries as do the friendly societies and trade unions of that of the nineteenth century, nearly all included women as members, and the "systren" are named in their regulations along with the "brethren" as having the same claims upon and duties toward the guild. Also, in the legislation of those centuries there is no such classification to be met with as "women and young persons," with which our modern factory acts have made us so familiar. In the statutes of Henry IV. and Edward IV. it is "man and woman," "father and mother," "son and daughter" that we find. Professor Thorold Rogers, in his "Six Centuries of Work and Wages," states that the average wages earned by a woman in agricultural work now are not more than a third of what they earned in relative value four hundred years ago.

Thus the position of women throughout this long period of time may be indicated by a fairly level line moving upward with the awakening of learning, to culminate in the Elizabethan era, when women held the highest place in culture that they have held at any time until this present

generation. There is an assured dignity about the portraits of the women of the Tudor period which corresponds well with the reputation for learning and for intellectual power of so many, of whom Margaret Roper, Mary Sidney, and the daughters of Sir Anthony Coke may be cited as representatives. Even the substantial richness of the dress of the Tudor ladies seems in harmony with the substantial character of their education.

But just before this culminating point two institutions of the medieval social fabric had been brought to an abrupt conclusion — the monasteries and the guilds. The immediate effect of the destruction of such institutions upon society was general, but a reflex prejudicial effect on women becomes apparent later in the swift decline that took place during the hundred years between the death of Queen Elizabeth and the accession of Queen Anne. In this period we have not only to reckon with the absence of educational and protective institutions, but also with the presence of the Puritan spirit, which, with its deep intensity, was limited in its horizon. It scorned whatever seemed to savor in the least degree of chivalry or of Roman Catholicism; it discouraged all that did not harmonize with its disproportionate interpretation of scriptural injunctions.

Of historic women this period yields indeed no mean number, but their place in history rests on grounds quite different from those of the Tudor period. Able women, with a lofty standard of duty, they would have been under any circumstances, but the deeds which have earned them distinction were drawn forth by the troublous character of their time. They show that great individual heroism and nobility of character can co-exist with, nay, may be perfected by, the evils which are shattering society. It is the lesson of war, a lesson that exalts the individual character at the expense of the general well-being. After the restoration of the house of Stuart, education stood at its lowest ebb, for both men and women, between the morbid narrowness of the Puritan on the one hand and the reaction of a

corrupt court on the other. What wonder that women of ordinary healthy tastes kept quietly to their home circle of duties! There were no stirring events to force them forth; the court repelled them from society, and nothing stimulated them to new thought or enterprise; nay, rather everything was discouraging, as, for instance, the powerful remonstrance of Bishop Burnet against the proposition for a ladies' college, set forth in the writings of Mary Astell, by which that enlightened design was entirely frustrated. Mary Astell, was, in truth, the forerunner of the pioneer women of a century later.

It is from this period of decadence that one of the most unequal of the laws of England is to be dated. The act of Charles II. taking away the court of wards and liveries removed the last remnant of the feudal régime and vested the sole guardianship of children in the father. In replacing the old feudal system of wardship this law simply ignored the existence of mothers. Perhaps women had something to answer for in this oblivion, but we have already shown how surrounded they were by discouragements, and those are few at all times who can stand so firmly by their rights and by their loyalty as Ann Clifford, Countess of Pembroke, Montgomery, and Dorset. And so from the height of the Elizabethan the line of the diagram falls below the Saxon level.

The next century furnishes little to chronicle. Still, though the ensuing years were dead and dull for women, the mothers of the men who were laying the foundations of Greater Britain, and building up our parliamentary system at home, must in many a quiet home have preserved

> "An air
> Of life's kind purposes pursued
> With order'd freedom, sweet and fair."
> * * * * * *

And

> "Kept their own laws, which seem'd to be
> The fair sum of six thousand years'
> Traditions of civility."

For here and there — as the portraits of the eighteenth century show — individual women appeared, who, each in her own circle, left an abiding mark. Such women become more numerous as the century advances; some marked by strong religious faith, like Mrs. Wesley, Mrs. Rowe, Selina, Countess of Huntingdon; some marked by literary capacity, like Margaret, Duchess of Newcastle, Elizabeth Carter, Mrs. Montague, and the little company of literary women associated with them; some with the reforming spirit, like Hannah More and Mary Wollstonecraft.

As the nineteenth century opens, these pioneer women become more numerous. Maria Edgeworth as a novelist is accompanied by Fanny Burney, Jane Austen, Mrs. Radcliffe, Miss Porter, and many more; Maria Edgeworth as a writer of juvenile stories finds Mrs. Trimmer, Mrs. Barbauld, Anne and Jane Taylor coming up side by side with her. It is indeed significant of their discrimination of the true value of things that so many of the best women of the time devoted so much of their best work to books for children; and here Mrs. Marcet, Mrs. Howitt, and Miss Martineau, should be included, for of all the good work they have done none is better than the good work they have done for young people.

This period may be described as the period of individual workers. Each one of these remarkable women stood alone in her work, but with far-reaching influence on the culture of the future. And here, also, another significant circumstance calls for notice, that those who have had this wide influence have in so many cases had exceptional advantages in their own education. It was for women generally, as Mrs. Delany wrote, in 1770, "rather a hardship on our sex that we have in general our own education to seek after we are grown up — I mean as to mental qualifications." But there were some who shared the more robust teaching awarded to boys. Lady Mary Wortley Montague received the same education as her brother. Elizabeth Carter was educated by her father, who made no distinction in the

studies of his sons and daughters. Hannah More learned much from her father. Maria Edgeworth was her father's companion in all his pursuits. Harriet Martineau and Mary Carpenter are later instances of the same thing, each going to the same school and having the same lessons as her brothers.

Thus individual women were slowly preparing the way to a higher level of intellectual culture, and making it possible for what in the beginning of the century was the exception, to be at the end of the century almost the rule. But meantime the low level to which the standard of interests for women in general had fallen had left them defenseless against a sweeping stroke of legislation, from which they have not yet recovered. The old privilege of voting which women had enjoyed in many places under various old local franchises had fallen into disuse under the discouragements of all the past periods of depression, and this discouragement was sanctioned and sealed, so to speak, politically, by the Reform Act of 1832. The introduction of the one word "male" (before persons) incapacitated women from sharing in any of the new privileges of the act. At the time this was noticed by only a very few, and a similar stroke followed as regards municipal votes in 1835 — yet both acts in reality contravened the old traditional principle that a woman when placed by birth or circumstances in the position of a man should have the rights and duties of that position; a principle by virtue of which, in 1837, Queen Victoria ascended the throne.

The agitations against slavery and against the corn laws both appealed strongly to women's interests, and both were powerful factors in the education of thoughtful minds in the first half of this century, and prepared women for the associated work in connection with their own progress in public interests which is one of the most marked features of the second half of this century. From the year 1848, when Lady Stanley of Alderly founded Queen's College (Harley Street, London) as a school of higher edu-

cation for girls, the line begins to rise and continues to rise rapidly.

Miss Barbara Leigh Smith (afterward Madame Bodichon) wrote her pamphlet, "A Summary of the Laws Relating to Women," which contributed much to the progress of thought on this subject, in 1854. Her powerful mind brought round her a small band of young and earnest women, possessed of culture, of ardor, and of independent means, who set their heads, their hands and hearts, their money, their strength and time, to obtain the amendment of the laws relating to married women, to open new avenues of employment for women, and to combat false prejudices against women's earning for themselves.

The terrible wrongs which the then existing laws relating to the status of married women had brought on a lady of such conspicuous talent and high rank as the Honorable Mrs. Norton had first drawn public attention to the crying evil of perpetuating laws which were wholly out of harmony with their time and were virtually a survival of prefeudal days. The aid of the newly formed association for promotion of social science, with Lord Brougham at its head, was enlisted; many petitions were sent to Parliament, and the agitation began which by the successive acts of 1870, 1874, and 1882 has at length placed married women on an equitable footing, with respect to property.

Meantime Miss Leigh Smith and her associated workers, foremost among whom were Miss Rayner Parkes, Jessie Boucherett, and Adelaide Anne Procter, aided by the sympathetic counsel of Mrs. Jameson, had in 1858 started the *Englishwomen's Journal*, the second shilling monthly magazine in England. In the following year they opened an employment and registry office for women. So began what may be described as the period of associated effort among women. Then as the reform act of 1867 approached, and the extension of the parliamentary franchise to householders occupied men's minds, these women felt that the time was come to make an effort to press the equal claim of women to direct representation.

This agitation drew forth one of those strong characters that appear in times of need. As one of the early band of workers has said to the writer of this paper, alone they never could have borne the shots that greet the advance-guard. "She bore the shots;" her calm judgment, joined with an enthusiasm too deep-seated to be daunted, too controlled to be excited, made Lydia Becker *facile princeps* the general of the women's suffrage movement, and in her hands it became the pivot of all the other movements.

The restoration of municipal rights, the placing of women on equal terms with men in the newly constituted school boards, followed quickly. The restoration of many old educational endowments, the formation of public day-schools for girls and of colleges for women, the opening of the medical profession, and of university examinations were the fruits of the labors of yet others of the pioneers. Nor were these the only pioneers. Women like Florence Nightingale, who gave the impetus to the great change that has come over our nursing; Miss Weston, whose home for sailors last year brought rest and comfort to one hundred and fifteen thousand of her majesty's navy; Miss Robinson, whose work for soldiers and for soldiers' families is similarly extensive; Miss Twining, who first called attention to the needs of workhouses for more housewifely housekeeping; Mrs. Senior, who proved how the children in the nurseries of the state needed "mothering." These, and other women working beside them, have given practical proof that women have organizing and administrative powers that can be of no mean service to the state.

Already the rising generation of pupils of the new schools and colleges are bringing about practical refutation of many favorite assertions of what woman should not do, and could not do, e. g., they could not master mathematics, yet it is the study in which they excel! They could not paint great pictures or compose great music. The works exhibited in the Woman's Building tell how far they have advanced in both these arts in a few short years of equal

study. Well may women work on in the calm and confidence which are strength.

A Century of Progress for Women in Canada — An Address by Mary McDonnell of Canada, Representative of the Dominion Women's Christian Temperance Union.

It is difficult to realize the steady onward march made by the women of Canada during the last quarter of a century. Before that time women entered very few remunerative occupations, but now, with the progress of the modern industrial system, there appears to be no limit to their opportunities. The active interest women are taking in all the great questions of the day is in marked contrast to the apathy and indifference of twenty-five years ago.

Our women have organized missionary, philanthropic, temperance, educational, and political associations on a scale of great magnitude, without much "blowing of trumpets or unseemly boasting." The Canadian woman's development has been aided very materially by the provincial enactments, which secured to her increased educational advantages, municipal and school suffrage, more just and humane property rights, as well as a right to enter the professions. In securing to women enlarged opportunities, provincial law-makers have placed our young nation on a higher plane, for it is a well-known fact that the civilization of a nation may be ascertained to-day more truly by the economic and social status of its women than by its consumption of coal, lumber, or pig-iron.

Therefore, while under heavy obligations to our provincial Parliament for past favors, we feel that the time has come when the question of women's further advancement should receive its thoughtful consideration. The woman suffrage question is now world-wide, and the women who have led the Canadian contingent have had the moral sup-

port of the best men of Canada. Thus encouraged, we are proud to say that we have kept pace with the women of other countries.

But the steps of progress already achieved were not gained without a struggle, as the pioneers are ready to attest. From the married woman's property act of 1872, down to the latest conquest, the right of women to practice law, every right claimed has been contested; ridicule, malice, indifference, and conservatism have in turn been met and surmounted, until now the question of woman's complete political enfranchisement stands before every legislative body in Canada, and challenges final consideration.

In its progress it has benefited all and injured none. The right to earn, hold, enjoy, and devise property are proud and notable gains. The doors of colleges and universities no longer creak their dismay at the approach of women. New avenues of self-support have been found and profitably entered upon. In public affairs Canadian women receive large recognition; at the present time we have women on high and public school boards; and in the management of business affairs women have demonstrated to the public that they have heads as well as hearts.

Every step thus far taken to enlarge the sphere of women has been a benefit to her, to man, and to society. We can see no good reason for stopping here. Just at this point it would be quite in order to consider a few objections met with by the advocates of women's enfranchisement in Canada.

Objectors urge disability to perform military service as fatal to full citizenship, but would not consent to resign their own rights, even when they have passed the age of conscription, nor question those of Quakers, who will not fight, or of professional men or civic officials, who, like mothers, are regarded as of more value to the nation at home. They cite the physical superiority of man, but would not agree to disfranchise the halt, the lame, the blind, or the sick.

Since questions of peace, of arbitration, and of reconciliation have superseded those of war and conquest, physical force is at a discount. Reason and justice applied to human affairs mark the spirit of the nineteenth century; and, as has been demonstrated recently, wars may be avoided with safety and honor to a nation. Many of us think that the money now expended on military equipment might be diverted into more useful channels.

Men regard the manly head of the family as its proper representative, but would not exclude the adult sons.

They are dismayed by a vision of women in attendance at caucuses at late hours of the night, but enjoy their presence at entertainments and balls until early dawn. They are shocked at the thought of women at political meetings, but in Canada women have attended such meetings for years at the earnest solicitation of those in charge, and the influence of their presence has been for good.

The often-urged fear that only the degraded would vote, while the intelligent and the virtuous would stand aloof, is fully answered by the fact that the former class have never asked for the ballot, while the women who ask for full suffrage are from among the most-honored women in Canada. Again, it is said that only the strong-minded would vote. We can see no objection to this provided the line be drawn irrespective of sex.

Men would not like to see women exposed to the grossness and vulgarity of public life, they tell us, or have her encounter the rough element one meets at the polls. When we who have mingled among men and women in every walk of life hear men talk of sheltering women from the rough winds and revolting scenes of real life, we pause and wonder if they know whereof they speak, for it seems to us that whatever the man may be, he is known to the woman. She is the companion not only of the accomplished statesman, the orator, and the scholar, but of the vile, the vulgar, yes, and the brutal; all these classes are bound by the ties of family to some women, and if a man

LILLIAN M. N. STEVENS.

MRS. JOHN HARVIE.

GENEVIEVE STEBBINS.

shows out what he is anywhere, it is at his own hearthstone; besides, the women who have voted for years in municipal and school elections attest that even the most degraded are a little more manly at the polls than elsewhere. This is quite natural, for in the eyes of men women voters rank much higher than the disfranchised class.

Those in power always manifest nervous unrest whenever new claims are made by those out of power, even though the request of the claimants may be just and reasonable. They imagine that if the request of the claimant be granted, they must of necessity sacrifice something that they already possess; they can not divest themselves of the idea that individual rights are very much like land, stocks, bonds, and mortgages, and that if every new claimant is satisfied the supply must in time run out, forgetting the fact that in this case it is individual rights, and that though thousands of women may be deprived of the ballot their poverty in this respect does not add to the man's wealth.

We are told that the right of suffrage inheres in the people; women are people. Again, it is said law to bind all should be assented to by all; for that reason women should have a voice in selecting those who make the law.

Men claim the right of the governed and the taxed to a voice in determining by whom they shall be governed, and to what extent taxed. What justification can be offered for the exclusion of women? Women work in the home, but it does not follow that their place is solely in the home, any more than that the farmer should never leave his farm, the mechanic his shop, the teacher his desk, the clergyman his study, or the professional man his office for the purpose of expressing his views at the ballot-box.

It is not enough that men assert the superiority of Canadian women in intelligence and virtue. We want them to consider the gain to the country in their further advancement.

I think that most of us have come to feel that a voice in

the laws is indispensable. Experience has fully proved to us that the influence which we are said to possess is vague and somewhat powerless until coined into law, and that without a direct voice in legislation women's influence is eventually lost. If we have, as is claimed, influence, we should also share in the responsibility, even as we now share with man in his education, his amusements, his work, and his religion. When we are told that politics are unclean, as a remedy we would suggest cleaner politicians. We do not share in the fears of our opponents that politics will degrade women; on the contrary, we believe that women will purify politics. When women vote, the character of candidates will be more closely scrutinized and better officers will be chosen to administer the laws. The polls too will be freed from the vulgarity and coarseness which now too often surround them, and the polling booths, instead of being in stables and kindred places (now thought quite good enough for the electorate), would then be located in more attractive centers.

We believe that when woman takes her place in the body politic, politics will be invested with a dignity and seriousness worthy the science of government.

Man has done well in his onward march, but man alone can not grasp the needs of a whole humanity.

Political questions do not mean merely questions of finance, of currency, of tariffs, and of railways. The great questions of the future will be economic and social ones. Moral questions also are involved, and deeply involved, in politics.

We often hear it asserted that the voice of the people is the voice of God. If that be true the voice of God has never yet been heard in human governments, for half the race is silent.

A CENTURY OF PROGRESS FOR WOMEN IN CANADA — AN ADDRESS BY A. M. BLAKELY OF CANADA, REPRESENTATIVE OF THE DOMINION WOMEN'S CHRISTIAN TEMPERANCE UNION.

The previous speaker has given such an eloquent and exhaustive paper on the progress of women in Canada in general that she has not left much for me to say. I shall therefore confine my remarks to the women of my own northwestern province, Manitoba.

We have large numbers of bright, intelligent women, who have come from some of the best homes of our eastern provinces. Many of them are decidedly more conservative than our American sisters, but are gradually coming to the front on the woman question in all its phases.

We have already municipal and school suffrage. We have not yet had a woman elected to a school board, but one school district has a lady serving as secretary and treasurer. The professions of teaching and medicine are open to our women. Our provincial university admits women, and from year to year numbers of them take the degree of B. A.

I am sorry to say the legal profession has not yet opened its doors to our women. The civil service, however, is open to women. In this department we have one bright example. The accountant of the educational department is a woman. She has full charge of the disbursement of the large legislative grant for our public schools throughout the province. She has performed her work in such a way as to reflect credit on her sex, and to show that women are quite as capable as men of filling such positions.

I have already said that the women of Manitoba are more conservative than the women of the United States. This was clearly demonstrated last winter in the city of Winnipeg when I was arranging to hold the woman's mock parliament, to bring the question of full suffrage for women before the

people, just previous to petitioning our local legislature for the same.

The idea was a new one. I met with no little opposition. Some of our women thought it would be placing ourselves in too conspicuous a position to appear before the public as a parliament of women. After much difficulty I secured the coöperation of twenty-four earnest Christian women. We held our mock parliament in the opera house, and conducted it in accordance with the rules and regulations of our local legislature, with the one exception that we opened the session with prayer. We had five clever lady speakers, three on the government side and two on the opposition. Of course our bill for full franchise was made a government measure. The members of our local legislature, which was then in session, omitted their own evening session and came in a body to our parliament, accepting the front seats, which had been reserved for them. They were both surprised and delighted with the strong arguments and eloquence of the lady speakers, and went away thoroughly convinced that our women are quite as well qualified as men to conduct a parliament. This entertainment did more to educate the people of our province on the franchise question than years of ordinary agitation could have done. A few days later, when our resolution came before the house, not one speaker opposed the principle of the resolution. They promised to give us full suffrage as soon as they were convinced that women really wanted it. They did not wish to impose any added responsibility on us that we might not want. Our Canadian legislators are so considerate. I presume you find them equally so in the United States.

Our province of Manitoba is still young, and our numbers comparatively small, but with the high moral sentiment and the courage of their convictions that many of our women have we expect and intend to take no second place to any province in the Dominion of Canada, or to any state in this grand republic, on the woman question.

DISCUSSION OF THE SAME SUBJECT BY MRS. JOHN HARVIE OF CANADA, REPRESENTATIVE OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS OF CANADA.

Twenty-five years ago a wonderful change came upon our women, and the first woman's foreign missionary society in Canada was organized in the city of Montreal. That society has grown year by year, and has sent missionaries all over the face of the earth. It was not denominational, and three years ago it died a graceful, natural death because every single denomination in Canada had organized its woman's board of missions. Last year the Woman's Board of Missions in connection with the Methodist church raised thirty-six thousand dollars to send the gospel to China and Japan and the Northwest, and this year the Woman's Board of Missions in connection with the Presbyterian church has raised fifty-eight thousand dollars.

DISCUSSION CONTINUED BY EMILY CUMMINGS OF CANADA.

We have other women in Canada besides white women, and I am going to tell you something about the Indian women. I visited some Indians two years ago who are now in the same condition that the Ontario Indians were one hundred years ago. I visited several tribes of Indians who in dress and habits were thorough savages.

The women are intensely fond of their children, and if a child dies they cut their legs in long gashes, and go around uttering piercing cries of sorrow. To appease the great spirit of the sun they chop off their fingers sometimes. I saw many women with their fingers chopped off for this purpose.

I saw other Indians who had been in contact with white people only a very few years. Something like ten years

ago they were taken in charge by the government, and others have been in contact with civilization for about forty years. They live in neat homes and have nice little farms. A great many of them can read and write, and they are wonderfully advanced when you think it is only forty years since they were like the others I have spoken of.

Coming down to Ontario, let me tell you with pride that we have there an Indian woman who is a noted poetess, who stands high in literature, whose contributions to literature you have often read, I am sure—Pauline Johnson by name. She is a great elocutionist, and is welcomed by large audiences wherever she may appear. Her sister, also, though not a poetess or an orator, is highly thought of in literature, and has contributed to a great many magazines. To show that these women are not the only ones who are advanced, I might say that at our last year's missionary meeting two delegates came from an Indian woman's missionary society, and although they could not understand a word of what was said, a lady interpreted for them, and they discussed all the questions and voted just as intelligently as any white woman in that audience.

THE PROGRESS OF WOMEN IN NEW SOUTH WALES — ADDRESS BY C. C. MONTEFIORE OF SYDNEY, NEW SOUTH WALES.

It will perhaps not be surprising to those who see the part played by women in the United States to learn that in the Australian colonies also women have for some time past taken a share in the literary, artistic, and university life of our great cities. The principal universities have thrown open their doors to women students, who have not been slow to avail themselves of the advantages thus offered them. There are at present over ninety students at the Sydney University, some studying for medical and others for art degrees. Two women who obtained the

degree of M. A. at the Sydney University were last year appointed tutors to the women students. There are already two women practitioners of medicine in Sydney, who passed all their examinations at the Sydney University in a most creditable manner. One woman who obtained the degree of bachelor in science is now at the head of the Ipswich Girls' Grammar School.

A considerable number of women are now engaged in the active pursuit of journalism as a profession, and from among them and other women of literary tastes has sprung the Women's Literary Society, which, inaugurated in the year 1890 with thirteen members, now numbers over a hundred, and at its bi-monthly meetings debates on various literary and social subjects are held.

At the recent spring exhibition of the Art Society of New South Wales, out of a total of ninety-one exhibitors forty-one were women. In music, toward which there is a strong leaning throughout Australia, the women of New South Wales have not been behindhand. Examinations in connection with Trinity College, London, are held annually in Sydney, a large proportion of women being among the successful candidates. In the Sydney Amateur Orchestral Society there are several women among the first and second violins.

Nor have the women of New South Wales shown themselves behind in their interest in political matters, as is proved by the existence of a womanhood suffrage league, which was established in 1891, and now numbers close upon five hundred members. It may be mentioned that the report of this league for 1893 was printed at an office conducted by women.

There is also a ladies' sanitary association in Sydney which is doing useful work by the dissemination of hygienic principles among the poorer classes.

If this brief record of women's progress in New South Wales should seem small and insignificant it must be borne in mind that these colonies are, comparatively speaking,

young, and that it is only within very recent years that there has been leisure for the cultivation of the higher faculties among either men or women.

OUR DEBT TO ZURICH — ADDRESS BY HELEN D. WEBSTER OF MASSACHUSETTS, PROFESSOR IN WELLESLEY COLLEGE.

This subject, "Our Debt to Zurich," was to have been presented by Frau Dr. Emilie Kempin. Frau Doctor Kempin does not appear, and I must express my deep regret that she is not here. I wish every one of you might hear what we all want to know from the lips of Mrs. Kempin, and my reason for wishing this is that Frau Doctor Kempin has had a remarkable and unique experience at the University of Zurich. She is a graduate of the school of law at this university. You know the saying that it is an ill wind which blows no one good, and it has occurred to me that I can make use of her absence to say something about her. I was myself a student in the school of philosophy at the University of Zurich at the time when Frau Doctor Kempin first made her request to be admitted to the department of law at this university as a professor. The request was a great surprise to the faculty of the university, and immediately, when they were called upon to answer this question, they said, "Can we admit a woman to teach our men law?" They referred to their statutes, and there they saw that German word "Mann" — only the word "Mann"; only men might teach at the University of Zurich. Then there came the question, "Is a woman a man?" This they considered and considered; and as in every question there are two sides, the one side said the German woman is a man; the other side said the German woman is not a man; and the larger number said the latter, and so for a time Frau Doctor Kempin was not allowed to read law to the university students of Zurich. Did Frau Doctor Kempin

immediately retire into a corner and say, "Very well; then I can not"? No. She then said, "I can read lectures of law wherever I will." She announced that in the dining-room of a neighboring place she would read lectures on law; if students wished to come and hear her they might come, and that is what actually happened. She did read lectures on law, and there were students who went to hear her. After that she came, as doubtless you all know, to the United States of America to arouse an interest here among women to study law. She remained in New York City for two years stirring up the women to do what they could toward making a school of law for women. After she had finished this work she returned to Zurich, and again she put the old question to the faculty of the University of Zurich, "Will you allow me to read as a *Privat Docent?*" The question was now for a second time discussed. It was discussed by the faculty of the University of Zurich; it was discussed by the authorities on education for the Republic of Switzerland, and the answer was, "We can not justly exclude women from teaching at the University of Zurich." Now Doctor Kempin, therefore, is one of the faculty of the University of Zurich; one of the first women who ever have taught in a European university — at least I will not say ever, but in this nineteenth century.

And now about our university. Our university, as you know through this experience, has done its utmost for women; and what more can a university do than to teach women and to give them a chance to teach? She has shown her faith in women by doing them justice, and it is for this reason that we have wished to pay to the University at Zurich our grateful homage. The position which the university holds toward woman is a most praiseworthy one. It is not merely because she admits women to all her privileges on the same conditions on which she admits men, for in this she is not alone—other institutions do that; but it is because she has done it simply because it is the just thing to do. It is not because hosts of women have

besieged her doors and have clamored for admission until she could not do otherwise than admit them, but she has done it because it was the simple, the natural, the right thing to do, to admit them to the advantages of the student and to the privileges of the teacher.

At the time that the news reached the United States that Frau Doctor Kempin had been admitted to the teaching corps of the University of Zurich it happened that in the city of Boston the president of Harvard University was addressing large audiences on the subject of education. In one of his lectures he took occasion to say that in women's colleges the equipment was poor and the teaching force was of an inferior quality; that, although women had colleges, yet men had the best colleges. We did not learn that this distinguished lecturer brought out this point for the sake of showing the unfairness of the condition; we did not learn that he himself thought that it ought to be otherwise; we did not hear him say that that school which has grown up by the side of Harvard University, and which has shown itself worthy in every respect, pre-eminently worthy to become an organic part of Harvard University, ought to share the best things which the men of Harvard enjoy. How great the contrast between these two great universities! The women of the world owe it to the University of Zurich that she has struck the key-note of justice to women, thus making the false note of injustice the more distinctly heard around the world. It is not merely in the fact that Zurich teaches women, and also does not deny them the opportunity to teach in her walls, that she has made the women of all the world her debtors. It is in what she teaches, no less than in the fact that she allows women to learn, that she has made women her debtors. She teaches, first of all, the art of plain living and high thinking. She teaches devotion to learning and to science. It is not on her boat-crews, it is not on her trained athletes that she relies for distinction. She does not furnish entertainments for the diversion of her students.

She does not provide amusement for the public in order to win public favor. It is in the achievements of her ablest professors, in the new recruits which she brings to the cause of science, that she crowns her hope. It is in truly cultivating her best intellectual power, in propagating knowledge, and in extending the bounds of the known through original investigation and research, that she looks for her success. Let the women of the world rejoice that opportunities like these are accessible to them. Let them not forget that with all such new privileges which come to them their responsibility is so much increased. Let them remember that the coming centuries are going to answer the question which has been so often asked in the nineteenth century, "Are women capable of performing the tasks which require serious effort of the intellect?"

DISCUSSION OF THE SAME SUBJECT BY KIRSTINE FREDERIKSEN OF DENMARK, PRESIDENT OF THE DANSK KVINDESAMFUND.

Will you permit me to repeat one of the sayings of a distinguished lady who was telling us about the studies and the universities of Europe? I want to repeat this saying because I do want you not to misunderstand it, as you might. She said that Frau Doctor Kempin of Zurich was one of the first ladies to teach in a university of Europe, and I want it to be impressed on you that she is not the first. The first was Professor Karlensky, Russian born, called to Sweden; and this lady died two years ago, in her thirty-fourth year. I think she has achieved as much as hundreds of other women together. She obtained the very highest prize in mathematics in Paris, and did the work so well that the prize was doubled, for they did not know it was a woman when they awarded it to her. And she has made herself noted as one of the very best novelists of Europe; and when she died she was mourned not only in Scandinavia, but to the farthest parts of Europe.

THE INTELLECTUAL PROGRESS OF THE COLORED WOMEN OF THE UNITED STATES SINCE THE EMANCIPATION PROCLAMATION — AN ADDRESS BY FANNIE BARRIER WILLIAMS OF ILLINOIS.

Less than thirty years ago the term progress as applied to colored women of African descent in the United States would have been an anomaly. The recognition of that term to-day as appropriate is a fact full of interesting significance. That the discussion of progressive womanhood in this great assemblage of the representative women of the world is considered incomplete without some account of the colored women's status is a most noteworthy evidence that we have not failed to impress ourselves on the higher side of American life.

Less is known of our women than of any other class of Americans.

No organization of far-reaching influence for their special advancement, no conventions of women to take note of their progress, and no special literature reciting the incidents, the events, and all things interesting and instructive concerning them are to be found among the agencies directing their career. There has been no special interest in their peculiar condition as native-born American women. Their power to affect the social life of America, either for good or for ill, has excited not even a speculative interest.

Though there is much that is sorrowful, much that is wonderfully heroic, and much that is romantic in a peculiar way in their history, none of it has as yet been told as evidence of what is possible for these women. How few of the happy, prosperous, and eager living Americans can appreciate what it all means to be suddenly changed from irresponsible bondage to the responsibility of freedom and citizenship!

The distress of it all can never be told, and the pain of it all can never be felt except by the victims, and by those

saintly women of the white race who for thirty years have been consecrated to the uplifting of a whole race of women from a long-enforced degradation.

The American people have always been impatient of ignorance and poverty. They believe with Emerson that "America is another word for opportunity," and for that reason success is a virtue and poverty and ignorance are inexcusable. This may account for the fact that our women have excited no general sympathy in the struggle to emancipate themselves from the demoralization of slavery. This new life of freedom, with its far-reaching responsibilities, had to be learned by these children of darkness mostly without a guide, a teacher, or a friend. In the mean vocabulary of slavery there was no definition of any of the virtues of life. The meaning of such precious terms as marriage, wife, family, and home could not be learned in a school-house. The blue-back speller, the arithmetic, and the copy-book contain no magical cures for inherited inaptitudes for the moralities. Yet it must ever be counted as one of the most wonderful things in human history how promptly and eagerly these suddenly liberated women tried to lay hold upon all that there is in human excellence. There is a touching pathos in the eagerness of these millions of new home-makers to taste the blessedness of intelligent womanhood. The path of progress in the picture is enlarged so as to bring to view these trustful and zealous students of freedom and civilization striving to overtake and keep pace with women whose emancipation has been a slow and painful process for a thousand years. The longing to be something better than they were when freedom found them has been the most notable characteristic in the development of these women. This constant striving for equality has given an upward direction to all the activities of colored women.

Freedom at once widened their vision beyond the mean cabin life of their bondage. Their native gentleness, good cheer, and hopefulness made them susceptible to those

teachings that make for intelligence and righteousness. Sullenness of disposition, hatefulness, and revenge against the master class because of two centuries of ill-treatment are not in the nature of our women.

But a better view of what our women are doing and what their present status is may be had by noticing some lines of progress that are easily verifiable.

First it should be noticed that separate facts and figures relative to colored women are not easily obtainable. Among the white women of the country independence, progressive intelligence, and definite interests have done so much that nearly every fact and item illustrative of their progress and status is classified and easily accessible. Our women, on the contrary, have had no advantage of interests peculiar and distinct and separable from those of men that have yet excited public attention and kindly recognition.

In their religious life, however, our women show a progressiveness parallel in every important particular to that of white women in all Christian churches. It has always been a circumstance of the highest satisfaction to the missionary efforts of the Christian church that the colored people are so susceptible to a religion that marks the highest point of blessedness in human history.

Instead of finding witchcraft, sensual fetiches, and the coarse superstitions of savagery possessing our women, Christianity found them with hearts singularly tender, sympathetic, and fit for the reception of its doctrines. Their superstitions were not deeply ingrained, but were of the same sort and nature that characterize the devotees of the Christian faith everywhere.

While there has been but little progress toward the growing rationalism in the Christian creeds, there has been a marked advance toward a greater refinement of conception, good taste, and the proprieties. It is our young women coming out of the schools and academies that have been insisting upon a more godly and cultivated ministry. It is the young women of a new generation and new inspirations

that are making tramps of the ministers who once dominated the colored church, and whose intelligence and piety were mostly in their lungs. In this new and growing religious life the colored people have laid hold of those sweeter influences of the King's Daughters, of the Christian Endeavor and Helping Hand societies, which are doing much to elevate the tone of worship and to magnify all that there is blessed in religion.

Another evidence of growing intelligence is a sense of religious discrimination among our women. Like the nineteenth century woman generally, our women find congeniality in all the creeds, from the Catholic creed to the no-creed of Emerson. There is a constant increase of this interesting variety in the religious life of our women.

Closely allied to this religious development is their progress in the work of education in schools and colleges. For thirty years education has been the magic word among the colored people of this country. That their greatest need was education in its broadest sense was understood by these people more strongly than it could be taught to them. It is the unvarying testimony of every teacher in the South that the mental development of the colored women as well as men has been little less than phenomenal. In twenty-five years, and under conditions discouraging in the extreme, thousands of our women have been educated as teachers. They have adapted themselves to the work of mentally lifting a whole race of people so eagerly and readily that they afford an apt illustration of the power of self-help. Not only have these women become good teachers in less than twenty-five years, but many of them are the prize teachers in the mixed schools of nearly every Northern city.

These women have also so fired the hearts of the race for education that colleges, normal schools, industrial schools, and universities have been reared by a generous public to meet the requirements of these eager students of intelligent citizenship. As American women generally are fighting against the nineteenth century narrowness that still keeps

women out of the higher institutions of learning, so our women are eagerly demanding the best of education open to their race. They continually verify what President Rankin of Howard University recently said, "Any theory of educating the Afro-American that does not throw open the golden gates of the highest culture will fail on the ethical and spiritual side."

It is thus seen that our women have the same spirit and mettle that characterize the best of American women. Everywhere they are following in the tracks of those women who are swiftest in the race for higher knowledge.

To-day they feel strong enough to ask for but one thing, and that is the same opportunity for the acquisition of all kinds of knowledge that may be accorded to other women. This granted, in the next generation these progressive women will be found successfully occupying every field where the highest intelligence alone is admissible. In less than another generation American literature, American art, and American music will be enriched by productions having new and peculiar features of interest and excellence.

The exceptional career of our women will yet stamp itself indelibly upon the thought of this country.

American literature needs for its greater variety and its deeper soundings that which will be written into it out of the hearts of these self-emancipating women.

The great problems of social reform that are now so engaging the highest intelligence of American women will soon need for their solution the reinforcement of that new intelligence which our women are developing. In short, our women are ambitious to be contributors to all the great moral and intellectual forces that make for the greater weal of our common country.

If this hope seems too extravagant to those of you who know these women only in their humbler capacities, I would remind you that all that we hope for and will certainly achieve in authorship and practical intelligence is more than prophesied by what has already been done, and more

MARY MCDONNEL.

OCTAVIA WILLIAMS BATES.

SIGRID STORCKENFELDT.

that can be done, by hundreds of Afro-American women whose talents are now being expended in the struggle against race resistance.

The power of organized womanhood is one of the most interesting studies of modern sociology. Formerly women knew so little of each other mentally, their common interests were so sentimental and gossipy, and their knowledge of all the larger affairs of human society was so meager that organization among them, in the modern sense, was impossible. Now their liberal intelligence, their contact in all the great interests of education, and their increasing influence for good in all the great reformatory movements of the age has created in them a greater respect for each other, and furnished the elements of organization for large and splendid purposes. The highest ascendancy of woman's development has been reached when they have become mentally strong enough to find bonds of association interwoven with sympathy, loyalty, and mutual trustfulness. To-day union is the watchword of woman's onward march.

If it be a fact that this spirit of organization among women generally is the distinguishing mark of the nineteenth century woman, dare we ask if the colored women of the United States have made any progress in this respect?

For peculiar and painful reasons the great lessons of fraternity and altruism are hard for the colored women to learn. Emancipation found the colored Americans of the South with no sentiments of association. It will be admitted that race misfortune could scarcely go further when the terms fraternity, friendship, and unity had no meaning for its men and women.

If within thirty years they have begun to recognize the blessed significance of these vital terms of human society, confidence in their social development should be strengthened. In this important work of bringing the race together to know itself and to unite in work for a common destiny, the women have taken a leading part.

Benevolence is the essence of most of the colored

women's organizations. The humane side of their natures has been cultivated to recognize the duties they owe to the sick, the indigent and ill-fortuned. No church, school, or charitable institution for the special use of colored people has been allowed to languish or fail when the associated efforts of the women could save it.

It is highly significant and interesting to note that these women, whose hearts have been wrung by all kinds of sorrows, are abundantly manifesting those gracious qualities of heart that characterize women of the best type. These kinder sentiments arising from mutual interests that are lifting our women into purer and tenderer relationship to each other, and are making the meager joys and larger griefs of our conditions known to each other, have been a large part of their education.

The hearts of Afro-American women are too warm and too large for race hatred. Long suffering has so chastened them that they are developing a special sense of sympathy for all who suffer and fail of justice. All the associated interests of church, temperance, and social reform in which American women are winning distinction can be wonderfully advanced when our women shall be welcomed as co-workers, and estimated solely by what they are worth to the moral elevation of all the people.

I regret the necessity of speaking to the question of the moral progress of our women, because the morality of our home life has been commented upon so disparagingly and meanly that we are placed in the unfortunate position of being defenders of our name.

It is proper to state, with as much emphasis as possible, that all questions relative to the moral progress of the colored women of America are impertinent and unjustly suggestive when they relate to the thousands of colored women in the North who were free from the vicious influences of slavery. They are also meanly suggestive as regards thousands of our women in the South whose force of character enabled them to escape the slavery taints of

immorality. The question of the moral progress of colored women in the United States has force and meaning in this discussion only so far as it tells the story of how the once-enslaved women have been struggling for twenty-five years to emancipate themselves from the demoralization of their enslavement.

While I duly appreciate the offensiveness of all references to American slavery, it is unavoidable to charge to that system every moral imperfection that mars the character of the colored American. The whole life and power of slavery depended upon an enforced degradation of everything human in the slaves. The slave code recognized only animal distinctions between the sexes, and ruthlessly ignored those ordinary separations that belong to the social state.

It is a great wonder that two centuries of such demoralization did not work a complete extinction of all the moral instincts. But the recuperative power of these women to regain their moral instincts and to establish a respectable relationship to American womanhood is among the earlier evidences of their moral ability to rise above their conditions. In spite of a cursed heredity that bound them to the lowest social level, in spite of everything that is unfortunate and unfavorable, these women have continually shown an increasing degree of teachableness as to the meaning of woman's relationship to man.

Out of this social purification and moral uplift have come a chivalric sentiment and regard from the young men of the race that give to the young women a new sense of protection. I do not wish to disturb the serenity of this conference by suggesting why this protection is needed and the kind of men against whom it is needed.

It is sufficient for us to know that the daughters of women who thirty years ago were not allowed to be modest, not allowed to follow the instincts of moral rectitude, who could cry for protection to no living man, have so elevated the moral tone of their social life that new and purer

standards of personal worth have been created, and new ideals of womanhood, instinct with grace and delicacy, are everywhere recognized and emulated.

This moral regeneration of a whole race of women is no idle sentiment — it is a serious business; and everywhere there is witnessed a feverish anxiety to be free from the mean suspicions that have so long underestimated the character strength of our women.

These women are not satisfied with the unmistakable fact that moral progress has been made, but they are fervently impatient and stirred by a sense of outrage under the vile imputations of a diseased public opinion.

Loves that are free from the dross of coarseness, affections that are unsullied, and a proper sense of all the sanctities of human intercourse felt by thousands of these women all over the land plead for the recognition of their fitness to be judged, not by the standards of slavery, but by the higher standards of freedom and of twenty-five years of education, culture, and moral contact.

The moral aptitudes of our women are just as strong and just as weak as those of any other American women with like advantages of intelligence and environment.

It may now perhaps be fittingly asked, What mean all these evidences of mental, social, and moral progress of a class of American women of whom you know so little? Certainly you can not be indifferent to the growing needs and importance of women who are demonstrating their intelligence and capacity for the highest privileges of freedom.

The most important thing to be noted is the fact that the colored people of America have reached a distinctly new era in their career so quickly that the American mind has scarcely had time to recognize the fact, and adjust itself to the new requirements of the people in all things that pertain to citizenship.

Thirty years ago public opinion recognized no differences in the colored race. To our great misfortune public opinion has changed but slightly. History is full of examples of

the great injustice resulting from the perversity of public opinion, and its tardiness in recognizing new conditions.

It seems to daze the understanding of the ordinary citizen that there are thousands of men and women everywhere among us who in twenty-five years have progressed as far away from the non-progressive peasants of the "black belt" of the South as the highest social life in New England is above the lowest levels of American civilization.

This general failure of the American people to know the new generation of colored people, and to recognize this important change in them, is the cause of more injustice to our women than can well be estimated. Further progress is everywhere seriously hindered by this ignoring of their improvement.

Our exclusion from the benefits of the fair play sentiment of the country is little less than a crime against the ambitions and aspirations of a whole race of women. The American people are but repeating the common folly of history in thus attempting to repress the yearnings of progressive humanity.

In the item of employment colored women bear a distressing burden of mean and unreasonable discrimination. A Southern teacher of thirty years' experience in the South writes that "one million possibilities of good through black womanhood all depend upon an opportunity to make a living."

It is almost literally true that, except teaching in colored schools and menial work, colored women can find no employment in this free America. They are the only women in the country for whom real ability, virtue, and special talents count for nothing when they become applicants for respectable employment. Taught everywhere in ethics and social economy that merit always wins, colored women carefully prepare themselves for all kinds of occupation only to meet with stern refusal, rebuff, and disappointment. One of countless instances will show how the best as well as the meanest of American society are responsible for the special injustice to our women.

Not long ago I presented the case of a bright young woman to a well-known bank president of Chicago, who was in need of a thoroughly competent stenographer and typewriter. The president was fully satisfied with the young woman as exceptionally qualified for the position, and manifested much pleasure in commending her to the directors for appointment, and at the same time disclaimed that there could be any opposition on account of the slight tinge of African blood that identified her as a colored woman. Yet, when the matter was brought before the directors for action, these mighty men of money and business, these men whose prominence in all the great interests of the city would seem to lift them above all narrowness and foolishness, scented the African taint, and at once bravely came to the rescue of the bank and of society by dashing the hopes of this capable yet helpless young woman. No other question but that of color determined the action of these men, many of whom are probably foremost members of the humane society and heavy contributors to foreign missions and church extension work.

This question of employment for the trained talents of our women is a most serious one. Refusal of such employment because of color belies every maxim of justice and fair play. Such refusal takes the blessed meaning out of all the teachings of our civilization, and sadly confuses our conceptions of what is just, humane, and moral.

Can the people of this country afford to single out the women of a whole race of people as objects of their special contempt? Do these women not belong to a race that has never faltered in its support of the country's flag in every war since Attucks fell in Boston's streets?

Are they not the daughters of men who have always been true as steel against treason to everything fundamental and splendid in the republic? In short, are these women not as thoroughly American in all the circumstances of citizenship as the best citizens of our country?

If it be so, are we not justified in a feeling of desperation

against that peculiar form of Americanism that shows respect for our women as servants and contempt for them when they become women of culture? We have never been taught to understand why the unwritten law of chivalry, protection, and fair play that are everywhere the conservators of women's welfare must exclude every woman of a dark complexion.

We believe that the world always needs the influence of every good and capable woman, and this rule recognizes no exceptions based on complexion. In their complaint against hindrances to their employment colored women ask for no special favors.

They are even willing to bring to every position fifty per cent more of ability than is required of any other class of women. They plead for opportunities untrammeled by prejudice. They plead for the right of the individual to be judged, not by tradition and race estimate, but by the present evidences of individual worth. We believe this country is large enough and the opportunities for all kinds of success are great enough to afford our women a fair chance to earn a respectable living, and to win every prize within the reach of their capabilities.

Another, and perhaps more serious, hindrance to our women is that nightmare known as "social equality." The term equality is the most inspiring word in the vocabulary of citizenship. It expresses the leveling quality in all the splendid possibilities of American life. It is this idea of equality that has made room in this country for all kinds and conditions of men, and made personal merit the supreme requisite for all kinds of achievement.

When the colored people became citizens, and found it written deep in the organic law of the land that they too had the right to life, liberty, and the pursuit of happiness, they were at once suspected of wishing to interpret this maxim of equality as meaning social equality.

Everywhere the public mind has been filled with constant alarm lest in some way our women shall approach the social

sphere of the dominant race in this country. Men and women, wise and perfectly sane in all things else, become instantly unwise and foolish at the remotest suggestion of social contact with colored men and women. At every turn in our lives we meet this fear, and are humiliated by its aggressiveness and meanness. If we seek the sanctities of religion, the enlightenment of the university, the honors of politics, and the natural recreations of our common country, the social equality alarm is instantly given, and our aspirations are insulted. "Beware of social equality with the colored American" is thus written on all places, sacred or profane, in this blessed land of liberty. The most discouraging and demoralizing effect of this false sentiment concerning us is that it utterly ignores individual merit and discredits the sensibilities of intelligent womanhood. The sorrows and heartaches of a whole race of women seem to be matters of no concern to the people who so dread the social possibilities of these colored women.

On the other hand, our women have been wonderfully indifferent and unconcerned about the matter. The dread inspired by the growing intelligence of colored women has interested us almost to the point of amusement. It has given to colored women a new sense of importance to witness how easily their emancipation and steady advancement is disturbing all classes of American people. It may not be a discouraging circumstance that colored women can command some sort of attention, even though they be misunderstood. We believe in the law of reaction, and it is reasonably certain that the forces of intelligence and character being developed in our women will yet change mistrustfulness into confidence and contempt into sympathy and respect. It will soon appear to those who are not hopelessly monomaniacs on the subject that the colored people are in no way responsible for the social equality nonsense. We shall yet be credited with knowing better than our enemies that social equality can neither be enforced by law nor prevented by oppression. Though

not philosophers, we long since learned that equality before the law, equality in the best sense of that term under our institutions, is totally different from social equality.

We know, without being exceptional students of history, that the social relationship of the two races will be adjusted equitably in spite of all fear and injustice, and that there is a social gravitation in human affairs that eventually overwhelms and crushes into nothingness all resistance based on prejudice and selfishness.

Our chief concern in this false social sentiment is that it attempts to hinder our further progress toward the higher spheres of womanhood. On account of it, young colored women of ambition and means are compelled in many instances to leave the country for training and education in the salons and studios of Europe. On many of the railroads of this country women of refinement and culture are driven like cattle into human cattle-cars lest the occupying of an individual seat paid for in a first-class car may result in social equality. This social quarantine on all means of travel in certain parts of the country is guarded and enforced more rigidly against us than the quarantine regulations against cholera.

Without further particularizing as to how this social question opposes our advancement, it may be stated that the contentions of colored women are in kind like those of other American women for greater freedom of development. Liberty to be all that we can be, without artificial hindrances, is a thing no less precious to us than to women generally.

We come before this assemblage of women feeling confident that our progress has been along high levels and rooted deeply in the essentials of intelligent humanity. We are so essentially American in speech, in instincts, in sentiments and destiny that the things that interest you equally interest us.

We believe that social evils are dangerously contagious. The fixed policy of persecution and injustice against a class

of women who are weak and defenseless will be necessarily hurtful to the cause of all women. Colored women are becoming more and more a part of the social forces that must help to determine the questions that so concern women generally. In this Congress we ask to be known and recognized for what we are worth. If it be the high purpose of these deliberations to lessen the resistance to woman's progress, you can not fail to be interested in our struggles against the many oppositions that harass us.

Women who are tender enough in heart to be active in humane societies, to be foremost in all charitable activities, who are loving enough to unite Christian womanhood everywhere against the sin of intemperance, ought to be instantly concerned in the plea of colored women for justice and humane treatment. Women of the dominant race can not afford to be responsible for the wrongs we suffer, since those who do injustice can not escape a certain penalty.

But there is no wish to overstate the obstacles to colored women or to picture their status as hopeless. There is no disposition to take our place in this Congress as faultfinders or suppliants for mercy. As women of a common country, with common interests, and a destiny that will certainly bring us closer to each other, we come to this altar with our contribution of hopefulness as well as with our complaints.

When you learn that womanhood everywhere among us is blossoming out into greater fullness of everything that is sweet, beautiful, and good in woman; when you learn that the bitterness of our experience as citizen-women has not hardened our finer feelings of love and pity for our enemies; when you learn that fierce opposition to the widening spheres of our employment has not abated the aspirations of our women to enter successfully into all the professions and arts open only to intelligence, and that everywhere in the wake of enlightened womanhood our women are seen and felt for the good they diffuse, this Congress will at once see the fullness of our fellowship, and

help us to avert the arrows of prejudice that pierce the soul because of the color of our bodies.

If the love of humanity more than the love of races and sex shall pulsate throughout all the grand results that shall issue to the world from this parliament of women, women of African descent in the United States will for the first time begin to feel the sweet release from the blighting thrall of prejudice.

The colored women, as well as all women, will realize that the inalienable right to life, liberty, and the pursuit of happiness is a maxim that will become more blessed in its significance when the hand of woman shall take it from its sepulture in books and make it the gospel of every-day life and the unerring guide in the relations of all men, women, and children.

DISCUSSION OF THE SAME SUBJECT BY MRS. A. J. COOPER OF WASHINGTON, D. C.

The higher fruits of civilization can not be extemporized, neither can they be developed normally, in the brief space of thirty years. It requires the long and painful growth of generations. Yet all through the darkest period of the colored women's oppression in this country her yet unwritten history is full of heroic struggle, a struggle against fearful and overwhelming odds, that often ended in a horrible death, to maintain and protect that which woman holds dearer than life. The painful, patient, and silent toil of mothers to gain a fee simple title to the bodies of their daughters, the despairing fight, as of an entrapped tigress, to keep hallowed their own persons, would furnish material for epics. That more went down under the flood than stemmed the current is not extraordinary. The majority of our women are not heroines — but I do not know that a majority of any race of women are heroines. It is enough for me to know that while in the eyes of the highest tribu-

nal in America she was deemed no more than a chattel, an irresponsible thing, a dull block, to be drawn hither or thither at the volition of an owner, the Afro-American woman maintained ideals of womanhood unshamed by any ever conceived. Resting or fermenting in untutored minds, such ideals could not claim a hearing at the bar of the nation. The white woman could at least plead for her own emancipation; the black woman, doubly enslaved, could but suffer and struggle and be silent. I speak for the colored women of the South, because it is there that the millions of blacks in this country have watered the soil with blood and tears, and it is there too that the colored woman of America has made her characteristic history, and there her destiny is evolving. Since emancipation the movement has been at times confused and stormy, so that we could not always tell whether we were going forward or groping in a circle. We hardly knew what we ought to emphasize, whether education or wealth, or civil freedom and recognition. We were utterly destitute. Possessing no homes nor the knowledge of how to make them, no money nor the habit of acquiring it, no education, no political status, no influence, what could we do? But as Frederick Douglass had said in darker days than those, "One with God is a majority," and our ignorance had hedged us in from the fine-spun theories of agnostics. We had remaining at least a simple faith that a just God is on the throne of the universe, and that somehow — we could not see, nor did we bother our heads to try to tell how — he would in his own good time make all right that seemed most wrong.

Schools were established, not merely public day-schools, but home training and industrial schools, at Hampton, at Fiske, Atlanta, Raleigh, and other central stations, and later, through the energy of the colored people themselves, such schools as the Wilberforce, the Livingstone, the Allen, and the Paul Quinn were opened. These schools were almost without exception co-educational. Funds were too limited to be divided on sex lines, even had it been ideally

desirable; but our girls as well as our boys flocked in and battled for an education. Not even then was that patient, untrumpeted heroine, the slave-mother, released from self-sacrifice, and many an unbuttered crust was eaten in silent content that she might eke out enough from her poverty to send her young folks off to school. She "never had the chance," she would tell you, with tears on her withered cheek, so she wanted them to get all they could. The work in these schools, and in such as these, has been like the little leaven hid in the measure of meal, permeating life throughout the length and breadth of the Southland, lifting up ideals of home and of womanhood; diffusing a contagious longing for higher living and purer thinking, inspiring woman herself with a new sense of her dignity in the eternal purposes of nature. To-day there are twenty-five thousand five hundred and thirty colored schools in the United States with one million three hundred and fifty-three thousand three hundred and fifty-two pupils of both sexes. This is not quite the thirtieth year since their emancipation, and the colored people hold in landed property for churches and schools twenty-five million dollars. Two and one-half million colored children have learned to read and write, and twenty-two thousand nine hundred and fifty-six colored men and women (mostly women) are teaching in these schools. According to Doctor Rankin, President of Howard University, there are two hundred and forty-seven colored students (a large percentage of whom are women) now preparing themselves in the universities of Europe. Of other colleges which give the B. A. course to women, and are broad enough not to erect barriers against colored applicants, Oberlin, the first to open its doors to both woman and the negro, has given classical degrees to six colored women, one of whom, the first and most eminent, Fannie Jackson Coppin, we shall listen to to-night. Ann Arbor and Wellesley have each graduated three of our women; Cornell University one, who is now professor of sciences in a Washington high school. A

former pupil of my own from the Washington High School, who was snubbed by Vassar, has since carried off honors in a competitive examination in Chicago University. The medical and law colleges of the country are likewise bombarded by colored women, and every year some sister of the darker race claims their professional award of "well done." Eminent in their profession are Doctor Dillon and Doctor Jones, and there sailed to Africa last month a demure little brown woman who had just outstripped a whole class of men in a medical college in Tennessee.

In organized efforts for self-help and benevolence also our women have been active. The Colored Women's League, of which I am at present corresponding secretary, has active, energetic branches in the South and West. The branch in Kansas City, with a membership of upward of one hundred and fifty, already has begun under their vigorous president, Mrs. Yates, the erection of a building for friendless girls. Mrs. Coppin will, I hope, herself tell you something of her own magnificent creation of an industrial society in Philadelphia. The women of the Washington branch of the league have subscribed to a fund of about five thousand dollars to erect a woman's building for educational and industrial work, which is also to serve as headquarters for gathering and disseminating general information relating to the efforts of our women. This is just a glimpse of what we are doing.

Now, I think if I could crystallize the sentiment of my constituency, and deliver it as a message to this congress of women, it would be something like this: Let woman's claim be as broad in the concrete as in the abstract. We take our stand on the solidarity of humanity, the oneness of life, and the unnaturalness and injustice of all special favoritisms, whether of sex, race, country, or condition. If one link of the chain be broken, the chain is broken. A bridge is no stronger than its weakest part, and a cause is not worthier than its weakest element. Least of all can woman's cause afford to decry the weak. We want, then,

as toilers for the universal triumph of justice and human rights, to go to our homes from this Congress, demanding an entrance not through a gateway for ourselves, our race, our sex, or our sect, but a grand highway for humanity. The colored woman feels that woman's cause is one and universal; and that not till the image of God, whether in parian or ebony, is sacred and inviolable; not till race, color, sex, and condition are seen as the accidents, and not the substance of life; not till the universal title of humanity to life, liberty, and the pursuit of happiness is conceded to be inalienable to all; not till then is woman's lesson taught and woman's cause won — not the white woman's, nor the black woman's, nor the red woman's, but the cause of every man and of every woman who has writhed silently under a mighty wrong. Woman's wrongs are thus indissolubly linked with all undefended woe, and the acquirement of her "rights" will mean the final triumph of all right over might, the supremacy of the moral forces of reason, and justice, and love in the government of the nations of earth.

DISCUSSION CONTINUED BY FANNIE JACKSON COPPIN OF PENNSYLVANIA.

This conference can not be indifferent to the history of the colored women of America, for if we have been able to accomplish anything whatever in what are considered the higher studies, or if we have been able to achieve anything by heroic living and thinking, all the more can you achieve it. It is an unanswerable argument for every woman's claim. If we fight the battle, all the more can you win it. Therefore you know this is not simply a side issue in which you feel that out of consideration for a certain class of people you ask them to give the history of their life. I have often thought of you when the battle went hard with me, and when it was impossible for me to gain the encouragement I might have gained by looking upon the faces of

the best people of America; for whatever may be said of what we have had to suffer in this country, we have never had to suffer from the best people. The opposition, and the trials, and the oppression and depression and suppression have always come from the middle and lower classes, and that has grown out of their very poor education. And now what is the hope for the future? Every hope.

I wish by no means to be among that class of people that counsel words without knowledge. We, as a people, have suffered greatly from what may be termed the "sizing up," and the regulation "putting down," and setting forth of what it was possible for us to do.

Our idea of getting an education did not come out of wanting to imitate any one whatever. It grew out of the uneasiness and the restlessness of the desires we felt within us; the desire to know, not just a little, but a great deal. We wanted to know how to calculate an eclipse, to know what Hesiod and Livy thought; we wished to know the best thoughts of the best minds that lived with us; not merely to gain an honest livelihood, but from a God-given love of all that is beautiful and best, and because we thought we could do it.

If black girls can calculate equations and logarithms as I saw them doing yesterday, how much more could you with your higher inheritance do? Do you consider that you owe us an obligation for that?

There was a single word used in the address that I heard this evening that I can not hear without having permission to reply. What is that word? We, as you know, are classed among the working people, and so when the days of slavery were over, and we wanted an education, people said, "What are you going to do with an education?" You know yourselves you have been met with a great many arguments of that kind. Why educate the woman—what will she do with it? An impertinent question, and an unwise one. Rather ask, "What will she be with it?" We are getting a better education all through America. I can not think that the

selfishness, the discourtesy that would push down a poor, weak, innocent creature because it could not protect itself will long remain in America. It is bound to succumb to the better education that is everywhere being given, till people will call it after awhile by its right name, viz.: very bad manners. Nobody can be considered well-bred who would cause an inoffensive traveler to leave the table to himself.

At the close of Mrs. Coppin's remarks the audience insisted upon hearing from Hon. Frederick Douglass, who was present upon the platform. Mr. Douglass spoke as follows: *

I have heard to night what I hardly expected ever to live to hear. I have heard refined, educated colored ladies addressing — and addressing successfully — one of the most intelligent white audiences that I ever looked upon. It is the new thing under the sun, and my heart is too full to speak; my mind is too much illuminated with hope and with expectation for the race in seeing this sign.

Fifty years ago and more I was alone in the wilderness, telling my story of the wrongs of slavery, and imploring the justice, the humanity, the sympathy, the patriotism, and every other good quality of the American heart to do away with slavery; and you can easily see that when I hear such speeches as I have heard this evening from our women — our women — I feel a sense of gratitude to Almighty God that I have lived to see what I now see. It seems to me that we are not living in the old world I was born into, but in the one seen by John in the apocalyptic vision. A new heaven is dawning upon us, and a new earth is ours, in which all discriminations against men and women on account of color and sex is passing away, and will pass away; and as John said there

* Mr. Douglass was the only man who, after the opening session, spoke in the General Congress. The occasion was of such historical significance that the editor feels justified in reproducing Mr. Douglass' address here, notwithstanding the published declaration that no one would be permitted to speak in the congress whose name did not appear on the programme.

would be no more sea after they had been surrounded on that desolate island so long, so I say there is a time coming when prejudices, discriminations, proscriptions, and persecutions on account of what is accidental will all pass away, and this great country of ours will be possessed by a composite nation of the grandest possible character, made up of all races, kindreds, tongues, and peoples.

Dear friends, I am full and you are full. You have heard more to-night than you will remember, perhaps, but the grand spirit which has proceeded from this platform will live in your memory and work in your lives always.

THE ORGANIZED EFFORTS OF THE COLORED WOMEN OF THE SOUTH TO IMPROVE THEIR CONDITION — AN ADDRESS BY SARAH J. EARLY OF TENNESSEE.

In this age of development and advancement all the forces which have been accumulating for centuries past seem to be concentrated in one grand effort to raise mankind to that degree of intellectual and moral excellence which a wise and beneficent Creator designed that he should enjoy. No class of persons is exempt from this great impulse. The most unlettered, the most remote and obscure, as well as the most refined and erudite seem to have felt the touch of an unseen power, and to have heard a mysterious voice calling them to ascend higher in the scale of being. It is not a strange coincidence, then, that in this period of restlessness and activity the women of all lands should simultaneously see the necessity of taking a more exalted position, and of seeking a more effective way of ascending to the same plane, and assuming the more responsible duties of life with her favored brother.

In organization is found all the elements of success in any enterprise, and by this method alone are developed the force and ability that have reared the grand structure of human society. God intended that man should be a social

being, for he has given to no one individual the genius to construct by his efforts alone the complex edifice.

Step by step, as the dark cloud of ignorance and superstition is dispelled by the penetrating rays of the light of eternal truth, men begin to think, and thought brings revolution, and revolution changes the condition of men and leads them into a happier and brighter existence. So have the great revolutions of the age affected the condition of the colored people of the Southern States, and brought them into a more hopeful relation to the world. When they emerged from the long night of oppression, which shrouded their minds in darkness, crushed the energies of their soul, robbed them of every inheritance save their trust in God, they found themselves penniless, homeless, destitute, with thousands of aged and infirm and helpless left on their hands to support, and poverty and inexperience prevailing everywhere. To improve their social condition was the first impulse of their nature. For this purpose they began immediately to organize themselves into mutual aid societies, the object of which was to assist the more destitute, to provide for the sick, to bury the dead, to provide a fund for orphans and widows. These societies were the beginning of their strength, the groundwork of their future advancement and permanent elevation. They were constructed with admirable skill and harmony. Excellent charters were secured, and the constitution and by-laws were adhered to with remarkable fidelity. The membership increased rapidly, and the funds in the treasuries grew daily. The women, being organized separately, conducted their societies with wonderful wisdom and forethought. Their influence for good was felt in every community, and they found themselves drawn together by a friendly interest which greatly enhanced the blessings of life. Their sick and dead and orphans have been properly cared for. Thus our people have shown a self-dependence scarcely equaled by any other people, a refined sensibility in denying themselves the necessities of life to save thousands of children from want

and adults from public charity; in screening them from the stinging arrows of the tongue of slander and the carping criticisms of a relentless foe.

These organizations number at least five thousand and carry a membership of at least a half-million women. They have widened into State societies, and some of the stronger bodies into national organizations, meeting in annual assemblies to transact business and to discuss their future well-being. They have in some States built and sustained orphans' homes, and in others purchased their own cemeteries. They have built commodious halls for renting purposes; they have assisted in building churches and other benevolent institutions. They have granted large death benefits, and thus provided homes for many orphan children, and have deposited large sums in savings banks for future use. Should the question be asked what benefit has accrued from these organized efforts, we answer, much in every way. Their organizations have bound the women together in a common interest so strong that no earthly force can sever it. Organization has taught them the art of self-government, and has prepared the way for future and grander organizations. By their frequent convocations and discussions their intellectual powers have been expanded and their judgment has been enlightened. Organization has given hope for a better future by revealing to colored women their own executive ability. It has stimulated them to acquire wealth by teaching them to husband their means properly. It has intensified their religion by giving them a more exalted idea of God through a constant survey of his goodness and mercies toward them. It has refined their morality through adherence to their most excellent constitutions and by-laws. It has assisted in raising them from a condition of helplessness and destitution to a state of self-dependence and prosperity; and now they stand a grand sisterhood, nearly one million strong, bound together by the strongest ties of which the human mind can conceive, being loyal to their race, loyal to the government, and loyal to their God.

Having thus provided for their future well-being, their attention was turned to the spread of the gospel. With hearts glowing with the love of God, they longed to assist in building up his kingdom on earth. Many devout women joined themselves into missionary societies to obtain means with which to send the gospel to other parts of the world more destitute than their own. They were auxiliary to the churches of various denominations, and multiplied until their scanty donations amounted to sums sufficient to accomplish much good in the Master's cause. On the women's part in the African Methodist Episcopal church they have donated the sum of thirty thousand dollars, and a like amount in each of the five other leading denominations. The Presbyterian Home and Foreign Missionary Society sustains missions in West Africa, the West Indies, the Bermuda Islands, South America, and the islands of Hayti and St. Thomas. The home missions of the various denominations occupy the time of more than one thousand ministers. About the year 1890 the women of the African Methodist Episcopal church formed a mite missionary society, which has its auxiliary branches all over the Union. They now labor assiduously for the advancement of the foreign missions they had prayed for. They believe in him who blessed the widow's mite, and who pronounced a divine benediction on the modest disciple who had done what she could.

This organization raises two thousand dollars annually, sustaining two or three missionaries in Hayti, and assists in the Bermuda and West African missions. The aggregate of all the money raised annually by the colored churches amounts to over half a million of dollars, and by far the greater share is raised by the women.

Many a benighted heathen has heard the gospel through their instrumentalities. By their efforts they themselves have become better informed concerning the gospel, and better acquainted with the world and its inhabitants. In trying to raise others they have learned to look up from

their toilsome and abject present to a brighter and more glorious future. They have learned to exalt the goodness of God as manifest in the sanctification of their work to his honor and glory. This has raised in them a holy ambition to accomplish greater good for their fellow-men.

The colored women of the Southern States have not been indifferent to the necessity of guarding their homes against the pernicious influences of the drinking system. They have begun to fortify themselves against the most powerful of all enemies — strong drink. Woman's Christian temperance unions have been formed in all Southern States, into which many hundreds have gathered, who work with much patience and diligence. Hospital work, prison work, social purity, and flower mission work, and the distribution of literature among all classes of persons have been performed faithfully, and many erring and destitute souls have felt the tenderness and shared the bounty of the benevolent hearts and ready hands of the colored women of the Woman's Christian Temperance Unions.

These organizations have accomplished much in forming temperance sentiment among the people and in the churches, and have helped materially in changing votes at the polls for prohibition.

Again, when this fair land was distracted by contending factions, and military forces left desolation and ruin in their pathway, while enemies met in deadly conflict on the fields of battle, the expiring soldier longed for the soothing touch of woman's hand, and his heart yearned for the consoling words of woman's prayer. It was then on the blood-drenched field that the colored women showed the deepest sympathy for suffering humanity and the highest valor and loyalty by stanching the bleeding wounds, and cooling the parched lips with water, and raising the fainting head, and fanning the fevered brow, and with tender solicitude watching by the dying couch, and breathing the last prayer with him who had laid down his life for his country. The colored men often endangered their lives by passing the line

of the enemy to carry messages to the officers of the Union army, so that a part of the army was saved not once nor twice but often by their daring valor. And when her loyal and chivalric brothers, of whose loyalty and valor she was justly proud, returned from the conflict with halting limbs and shattered frames, and victory perched on their banners, they were content to lie down and die, and leave their widows and orphans to the care of a merciful God and their brave comrades. When the women of the nation proposed to form relief corps to assist the needy comrades of the Grand Army of the Republic and care for their orphans and widows, the colored women did not hesitate, but when opportunity offered they organized, and they have many active and industrious corps accomplishing much noble work, in assisting the needy, decorating graves, presenting flags to schools, and in many ways instilling patriotism.

If we compare the present condition of the colored people of the South with their condition twenty-eight years ago, we shall see how the organized efforts of their women have contributed to the elevation of the race and their marvelous advancement in so short a time. When they emerged from oppression they were homeless and destitute; now they are legal owners of real estate to the value of two hundred and sixty-three millions of dollars. Then they were penniless, but now they have more than two millions in bank. In several States they have banks of their own in successful operation, in which the women furnish the greater number of deposits. Then they had no schools, and but few of the people were able to read; now more than four millions of their women can read. Then they had no high schools, but now they have two hundred colleges, twenty-seven of which are owned and conducted by their own race.

These feeble efforts at organization to improve our condition seem insignificant to the world, but this beginning, insignificant as it may seem, portends a brighter and nobler future. If we in the midst of poverty and proscription can aspire to a noble destiny to which God is leading all his

rational creatures, what may we not accomplish in the day of prosperity?

Hark! I hear the tramp of a million feet, and the sound of a million voices answer, we are coming to the front ranks of civilization and refinement.

Five hundred thousand girls and young women are now crowding our schools and colleges; they are forming literary societies, Young Women's Christian Associations, Christian Endeavor Societies, bands of King's Daughters, and with all the appliances of modern civilization which have a tendency to enlighten the mind and cultivate the heart, they will emerge into society, with all their acquired ability, to perfect that system of organization among their race of which they themselves are the first fruits.

DISCUSSION OF THE SAME SUBJECT BY HALLIE Q. BROWN OF ALABAMA.

For two hundred and fifty years the negro woman of America was bought and sold as a chattel. The sacred ties of wife and mother were broken and disdained. Side by side with the men of her race she toiled in the dank rice-swamps, in the cotton-fields, and the lone cane-brakes. She tilled the soil of her so-called master, enlarged his estates, heaped his coffers with shining gold, and filled his home with the splendors of the world.

In character she was patient, sympathetic, and forgiving. She was counted but little higher than the brute creation that surrounded her, and was said to possess neither a brain nor a soul. Scourged by the hard hand of the slave-driver, and suffering every privation, there fell upon her a helplessness born of despair; but with an implicit trust and an unswerving faith in God, she caught the glinting light from the peak of freedom's day.

The thoughts of a slave insurrection and the horrors of

St. Domingo were in the mind of Longfellow when he penned these lines:

> There is a poor blind Samson in the land,
> Shorn of his strength and bound in bars of steel,
> Who may, in some grim revel, raise his hand
> And shake the pillars of the commonweal
> Till the great temple of our liberties
> A shapeless mass of wreck and ruin lies.

But our own Frances Harper, who championed the cause of the oppressed in the early anti-slavery days, sang with lips and tongue touched by a live coal:

> Yes, Ethiopia shall stretch
> Her bleeding hands abroad;
> Her cry of agony shall reach
> The burning throne of God.
> Redeemed from dust and free from chains
> Her sons shall lift their eyes,
> From cloud-capped hills and verdant plains
> Shall shouts of triumph rise.

When the first low mutterings from Fort Sumter were heard, hope sprang up within the negro woman's breast, and when by an eternal fiat the gyves and chains on wrists and ankles were broken she stepped forth, her body scarred and striped by the lash, her intellect dwarfed and sunken into piteous ignorance, without money, clothes, or home — but a free woman.

With freedom's first sweet draught came the thirst for knowledge. The drowsy intellect awoke under gracious influences to find itself possessed of powers hitherto unknown.

In 1865 Major-General O. O. Howard was appointed commissioner of the Freedmen's Bureau, and the bread of life was given to these hungry, starving souls. Never in the history of the world was there manifested on the part of any people such an earnest desire to obtain an education. Five years later the general made his report. It was full of interest. There were enrolled ninety-one thousand five

hundred pupils, more than half of whom were women and girls. Mothers, gray-haired and bent with age, sat with the children poring over the spelling-book and reader.

Twenty-five years of progress find the Afro-American woman advanced beyond the most sanguine expectations. Her development from darkest slavery and grossest ignorance into light and liberty is one of the marvels of the age. Her friends and enemies united in declaring that she would die out under the higher refining influences of Christian civilization; but through unremitting exertions she has climbed to elevated planes, accepting all which dignifies and refines, and flourishing under it.

The negro woman has made greater progress educationally than in any other direction. We favor this as an intelligent choice, a wise decision, for what trade, profession or vocation in life may be entered upon without the basis of scholastic education? Moreover, it prepares her for her important duty in home economy, since she must mold the men of the future.

A score or more of our women have entered upon journalism. Some have reached greater heights, and rank as authors of distinction; and we point with pride to Frances Harper's "Iola Leroy," while Anna Cooper gives "no uncertain sound" in "A Voice from the South."

A poor orphan girl, left alone at an early age and forced to battle with the world, visited the city of Boston. As she gazed upon the statue of Franklin she became conscious of a latent power, and the genius within her cried out when she exclaimed, "I can make a stone man!" William Lloyd Garrison, the champion of human rights, came to her assistance, and in her studio at Rome Edmonia Lewis has converted the unpolished stone into fine statues. "Madonna with the Infant Christ," "Hagar in the Wilderness," and a life-size statue of Phillis Wheatley, the African poetess, attest her powers.

Europe, Asia, and Africa have heard the story of the cross sung and told by the sweet voice of Amanda Smith,

the "singing pilgrim" of the race. In the darkness of the night-hour her lonely hut was made resplendent with the glory of another world, and the pent-up sorrow of a race was breathed out in songs that are immortal.

We may go to Austria for the music of a Mozart, to Belgium for that of a Beethoven, to Germany for that of a Handel and a Wagner, but when these countries call back to this land to produce her national music she must turn to the lowly slave, with the grand note of sadness resounding in her melodies, the reverberations of personal sufferings, as the only music truly and purely native American.

It was asserted that the negro was brutal, revengeful, murderous; and "the constant fear of an uprising" kept alert the vigilant patrol. In a distant city the Abolitionists were holding a meeting. Mr. Douglass, in his unrivaled eloquence, had graphically depicted the condition of the country and the gloomy outlook for the slave. In the lull that followed his earnest, burning words, Sojourner Truth calmly asked, "Frederick, is God dead?" These words of that black woman changed the whole tenor of that meeting, and they realized that God was not dead, but marching on, conquering and to conquer.

We hear Sojourner Truth, the black sibyl, prophesying the downfall of slavery when not a ray of light penetrated the gloom, when all hope seemed gone. In her own native ruggedness and homely but powerful eloquence she met in debate and defeated the solons of the Michigan Legislature. Her faith was sublime.

But let us make a tour of the Southland where the teeming millions are; pause and inspect the schools of learning and the industrial schools, where thousands of young women are receiving an education in art, science, literature, and handicraft. The mill and the factory are veritable hives of industry. The age and the race demand skilled labor, educated labor. The girls of the South are realizing that with a common education and a trade they are superior to the girl who completes the academic course and

neglects the training of her hand. The girls of the South are realizing that they must refute the dark prophecies concerning the race by lives of integrity and chastity. To this end they have organized among themselves various societies, such as Young Woman's Christian Associations, Woman's Christian Temperance Unions, the King's Daughters, the Christian Endeavor, homes for orphans, for the aged and infirm, and many benevolent societies for the amelioration of the condition of the poor and helpless about them. I have come to this Congress to represent the women of the black belt of Alabama, black not on account of its numerous dark-skinned inhabitants, but black because of its ignorance, superstition, and degradation. Ten years ago B. T. Washington founded a school at Tuskegee which has served as the one beacon-light in all that land of darkness. More than six hundred pupils have studied there.

Three hundred earnest girls bade me God-speed as I left them to come to this Congress. And if you would have a slight idea of the work they can do, they instructed me to say that you should look at the gown their representative wears, made by girls who six months ago could handle only the hoe and the plow. The whistle of the engine, the ring of the hammer, the buzz of the saw, the spinning of the wheel serve as music and inspiration to this school.

The gospel of honorable manual labor sinks into the mind with every stitch that is taken, with every nail that is driven. The dignity of labor is taught with every lesson in domestic economy, cooking, dressmaking, tailoring, nurse-training, and carpentry.

What more is needed?

Time and an equal chance in the race of life.

Ages of savagery and centuries of bondage weakened the intellect and dwarfed the faculties. The proper development of the mind, like the formation of character, must come by a slow and steady growth. What are thirty years in the history of a nation? It is but a day since Freedom blew her blast proclaiming liberty to the slave. The sound

of the cannon's breath has scarcely died upon the passing breeze; the smoke of the battle-field has hardly cleared away; the earth seems yet to tremble "neath the mighty tread of Sherman's march to the sea."

Talk not of the negro woman's incapacity, of her inferiority, until the centuries of her hideous servitude have been succeeded by centuries of education, culture, and refinement, by which she may rise to the fullness of the stature of her highest ideal.

God speed the day when the white American woman, strengthened by her wealth, her social position, and her years of superior training, may clasp hands with the less fortunate black woman of America, and both unite in declaring that "God hath made of one blood all nations of men for to dwell on all the face of the earth."

Woman's War for Peace — An Address by Nico Beck-Meyer of Denmark.

Peace! What is peace? It is not rest, but growth. Peace is the condition which will be brought on when love is reigning and justice is fulfilled. The best of all ages have been dreaming about this perfect time to come. That is what is meant by the prophecy that people of every race and denomination shall gather together under the shadow of the tree of life, that the lion and the lamb shall lie down together, and the sword shall be put away forever. The most solemnly beautiful peace-hymn ever written was born of the Gothic nation, and written in the old northern language. Those warriors before whose weapons Rome and Paris were trembling had still, deep in the consciousness of the nation, preserved the inheritance from the childhood of the race.

When the Gothic tribes left Asia they brought with them as the common inheritance of humankind the beautiful philosophy of truth and justice as reigning powers, of peace

as the end of all. It was laid down in their mythology and their folk-lore; that they never lost their inheritance in their cold northern home this peace-hymn will show. The hymn is part of the great poem, "The Old Edda," and the last part of it tells how the world will look when humankind has reached its destination.

This poem was born centuries back in the early time of the Gothic nations; it was written down in the language then common to Danes, Swedes, and Norwegians, and was found in the thirteenth century in an old convent in Iceland. Who the author was nobody knows certainly — probably a man; but if it was a man it was one who had loved a woman whose soul-life was peace.

Such were the dreams and vaguely felt ideas of the human race, but it was growing slowly, as a child grows from childhood to manhood; and the age of peace will be the last to be reached, as the ages of love and justice must be passed through first. The countries of the Old World were drenched in blood; it was admitted to be a great calamity, still it was even by the best thought a necessary evil. The first time when history tells us how a woman lifted her voice against war was at the seven years' war in Europe, when the army of Frederick the Great had made the state of Mecklenburg almost a desert. The Princess Anna Charlotte of Mecklenburg wrote an earnest letter to King Frederick, showing him the inhumanity in war, and imploring him to spare her country. The letter moved the old warrior so that he withdrew his army from her country and sent her letter to his ally, King George the Third of England, at that time crown prince. The prince made up his mind that he wanted the woman who wrote the letter for his wife. Anna Charlotte became the Queen of England, and made the nation forget for awhile that the Hanoverian kings were not always a blessing to the country.

The nineteenth century came, with its fuller understanding of love and justice, and the nations were at last awakened to understand what it meant that peace should reign.

Now what position did the Danish nation, which gave to the world this classic peace-hymn, take in the war for peace when the other nations woke up?

About eight years ago ten persons were sitting around the table in the parlor of Mrs. Olesen, one of the Danish delegates to the congress. They called themselves members of the Danish Peace Union. The founder of the union was a member of the Danish Parliament, Frederick Bajer, afterward vice-president of the Universal Peace Union. But many a time has he been heard to say that if his wife had not stood unflinchingly by his side he did not know how he ever should have kept up the work, laughed at and derided as the peace cause was at that time in Denmark. There those ten members met week after week, through months and years, around the table, half-ashamed, sometimes hardly daring to look at each other; still they could not and would not give up.

Those ten members kept on meeting until they became twenty, until they became one hundred. When they were strong enough they called from Norway the great author, Björnstjerne Björnson, an earnest peace friend. He spoke so loud that the Danish women were aroused, and from that moment the peace cause has gone from victory to victory.

From the room with the ten half-ashamed members, we turned our eyes this last April to the king's palace, where a deputation walked in carrying an address asking the king to give the peace cause his consideration. The address was signed with but three thousand names, but we are a nation of only two millions.

Between the modest room and the king's palace lay the work of the Danish women. Addresses were sent to mothers to work in home and school for the cause; lectures were given all over the country. Mrs. Johanna Meyer, president of the Danish Women's Progressive Association, did especially good work.

Once more Björnstjerne Björnson had been called to

Denmark. The meeting was arranged to be in one of the great forests belonging to the government, a forest which always was used for public meetings. People came from every part of the country, but at the last moment officials of the government refused to lend the forest for this purpose. The immense assemblage turned away, promising themselves that the joy of the day should not be taken away from them on that account. Wading along the dusty roads, they gathered on a plowed field, with their feet deep in the soil, the rays of the sun over their heads; and they forgot time and place listening to the words of the mighty orator. After that it was that a movement for an address to the king was started. It was not really expected that the king would sign himself as a member of the Peace Union; the nation wanted only to show how its heart was with the peace cause.

Now it must be remembered that American women have your glorious constitution, your free institutions to work under. If we compare the work of Danish and of American women, we must consider that everything must be looked at amidst its surroundings. We can not tear a thing away from its place and arrive at a true view of its qualities, its power of life. We must look at things in the soil where they are born, with the light and shadow over them under which they have existed. If we do thus, we shall see that the Danish woman has done noble work for the peace cause, as for all other causes of progress. We all know that the women of England and France have worked for the peace cause.

Thoughts are flying invisibly in the air around us, uniting to do their silent work, a creating power which can not be resisted. They come from the Pacific coast and reach the soul of some one in New England, calling forth half-born thoughts, turning them into words and deeds.

What an intellectual age with its great inventions, its tools and machinery, never could do, a spiritual age, created through woman's unity with man, will carry out. We might

then ask, "What country will be the first to carry the peace cause to victory?" Some may guess England or France; I say the United States ought to be the country to do it.

You, with the liberty for which centuries have cried, with a language which is that of the world, with the strength and intellect of the oldest nations transplanted into your young veins, with the soil of an Eden, with tools and outward forces to make you the lords of the earth — what is it really you intend to do with it all? To whom a great deal is given, of him a great deal shall be asked. You owe more to the nations of the world than the display of your machinery and tools, your railroads and bridges, and all the wonders of your Fair. You owe them even more than to show them a Fair where woman's work stands side by side with man's. You owe to the whole human race that liberty for all, that peace among men, that human life in the fullest sense to every human being who shall be born inside your borders.

If this spirit should be shown throughout the immense vastness of this country, corrupt political struggle would cease, capital's poisoning breath would be swept away, a new era would be born to mankind. The only cosmopolitan nation is the nation that can do it; the only cosmopolitan nation, and yet a nation with so strong an individuality that it has power to assimilate all other nationalities. When, then, are all those things going to be fulfilled? When the American woman — she who shall bring to us the spiritual age, she who edits a paper like *The Parthenon* — when she gets her vote. May the hours before morning be short!

Woman's War for Peace — Address by Rev. Amanda Deyo of Pennsylvania, Representative of the Universal Peace Union.

I stand before you as the representative of the Universal Peace Union. This association has thirty branch societies

in America and six branch societies in Europe. Frederika Meyer, of whom my sister from Denmark spoke, I had the pleasure of meeting at our World's Peace Congress in 1889, at which there were one hundred representatives from the various peace societies of the world. Now peace is so good a thing that we do not expect it is going to come of itself, without any effort on our part. I am glad our heavenly Father has held us, as women, back from participation in government until we can come with our souls drinking in the mighty power of the gospel, of the living truths of righteousness. The word of God shall go forth, and it shall not return void; that is the great truth given us by the prophets of old. It is seconded by the great truth of Christ, "If ye love me keep my commandments; and these commandments give I unto you, that ye love one another."

Why should we not as women, from Denmark, from all the nations of the world, raise our voices and in one mighty chorus say: "God has given to man the power of reason, and judgment, and understanding, and we demand the settlement of the disputes of the world by arbitration; the settlement of all national and international differences shall be had through these mighty powers of the human soul."

Now let me tell you how this society of the Universal Peace Union sprang into existence. When the War of the Rebellion was going on, the great American Peace Society of Boston said, "It is a mob; we must take right hold and help put it down." Lucretia Mott, the grand old Quaker, said: "No; war is never right; war I can not take part in." William Lloyd Garrison said the same; and right in the height of the rebellion was born the Universal Peace Union. Our president, who has occupied the chair for twenty-five years, Alfred H. Love, was seated in the chair as president, with the benedictions of William Lloyd Garrison; and his hand was clasped by Lucretia Mott. And so, friends, our work has gone on, reaching out into every State.

I beg of you that you place your names upon this petition asking the nations of the world for the establishment of a

court of arbitration, which the Government of the United States has the privilege of calling together through President Cleveland. How did this privilege come to him? for it has been only of recent date that he has had such power put into his hands. The power to call together the war forces must come from a vote of Congress. It is now possible to call together the peace forces of the world for the establishment of a permanent court of arbitration in which shall be settled all the differences of the various nations. This is one of the greatest privileges of the President of the United States of America to-day. It has come about in this way:

In the English Parliament there arose a resolution of this sort, praying the United States Government to speedily organize a court of arbitration, with representatives from Great Britain, France, and the nations of Europe, who with the United States would enter into a league of peace, promising solemnly never to settle their differences in any other way than by arbitration. But you know how the great armies of Europe stood there like horrid nightmares in the way of this great advancement in human progress. They said, "We can not start this, but you, the great republic of free America, you have the privilege."

Peace is the strongest known protest against every known wrong in the world, and when you men and women fold your arms and say firmly, "We will have nothing to do with war," then peace will come. I tell you the Quakers have given us an example in their religion. They organized themselves without killing anybody; they maintained the government of the State of Pennsylvania for a period of seventy years without any one being killed. Now that is a precedent for all times. If you have any doubt that peace is a greater power for good than war, look to William Penn, with his idea of justice and righteousness by which he maintained peace through those seventy years.

When there comes a time for men to go to war they do not call for men with crooked backs, or with teeth out, or eyesight impaired, or any sort of blemish, but they take

the men of brawn and muscle, strong and perfect, and place them to be shot down by their fellow-men. It is not to-day the survival of the fittest, it is not the strong man pitted against another strong man, but it is the strong man, the flower of the land, pitted against the horrible enginery of war. It is men against instruments; men against the dynamite bomb; men against electricity. The very horrid enginery of war to-day makes men reflect and not go into war readily.

DISCUSSION OF THE SAME SUBJECT BY LIZZIE KIRKPATRICK OF CANADA.

Is not this world's congress an earnest of the bond of sympathy and fellowship which shall be established among all nations and among all men? I would like only to say that as woman is a sufferer through the ravages of war, it is but meet that woman should unite her best efforts in the bringing in of that glorious time when even nature shall feel the influence of peace; when "the lion and the lamb shall lie down together," and the liberty that comes from goodness and kindness shall confirm the prophecy. This seems to me the outline of a utopian dream, the vision of an idealist, but yet "the mouth of the Lord of Hosts hath spoken it."

WOMAN AS AN EXPLORER — ADDRESS BY MAY FRENCH-SHELDON OF PENNSYLVANIA.

An apostle has certain tenets of faith to expound or to perpetuate, and may advance a cause and belief with zealous fervor, having fixed upon the basis of his arguments.

Every time a woman takes the initiative and ventures to step out from the circumscribed ranks of her conventional sphere; every time she defies tradition and prejudice, achieving by earnest effort, ability, and self-dedication a new suc-

cess, she thereby sets aside some of the many limitations that possibly were appropriate to the women of the Middle Ages, but certainly can not apply to the educated, progressive, able women of the present day.

Woman needs must make great personal sacrifices, subdue her inherent sensitiveness, and meet the adverse criticisms of not only the opposite sex, but likewise the narrow-minded of her own sex. Too frequently she is denounced as unwomanly or fond of notoriety; her real motives are questioned. When she first seeks to solve some of the vital problems of life apart from the leadership of men, when she makes a new departure, she is confronted on all sides by the query, "To what purpose?" albeit she has done a work the benefit of which will be shared measurably by all other women, if indeed not by all mankind.

History grudgingly relates the lives of noble women who at some most critical period rendered a service securing everlasting fame to the world's most renowned heroes. However, if other proof were wanting, the present Woman's Congress is pregnant with the assurance that ability is sexless. Under the same conditions, with the same physical training, similar education, same environment, animated by the same impulse, given the same opportunity, the sex is a matter of indifference.

No one doubts woman's moral courage or powers of endurance and marvelous adaptability to circumstances; and while she may have no ambition to be a competitor with man, she now desires to have her work placed in juxtaposition with his, to work shoulder to shoulder beside man, and with him, or even alone, and to wear well-merited laurels without feeling that she is insulted by having honors bestowed upon her simply because she is a woman, or on the contrary by having them withheld because she is a woman.

Until exploration can be entirely peaceful, I think I may say with assurance that exploration by women, although possible, will be rare.

I would rather that women be regarded as pioneers than as explorers, and wish, if a woman accompanies her husband, as many brave women have done, and by her devotion helps him to win laurels, that she at least may share the honor.

A difficulty in a woman's taking the leadership in an exploring party is found in the fact that she would have none of her own sex to coöperate with her. At first sight there seems a contradiction between the natural delicacy of a woman and the work of an explorer. My own experience, however, as an explorer is a proof that a woman may be a leader in an exploring expedition. But I can not discuss the subject without entering into personalities that have no place in this congress. I, however, believe that woman is peculiarly adapted to the study of ethnology, because a woman recognizes that all peoples, whether black or white, civilized or uncivilized, are God's creatures, and no woman would think them proper targets for the explorer's guns or the colonizer's severity. I believe that women would introduce into exploration, as they have into other departments of labor, that sympathy which is essential to the best success. I believe it to be woman's business as an explorer to introduce the industrial arts among savage peoples.

THE ORGANIZED DEVELOPMENT OF POLISH WOMEN—ADDRESS BY HELENA MODJESKA OF POLAND.

First, I must ask your permission for a personal remark. When I was invited to appear in the congress as one of the representatives of women on the stage, I was not aware that two days later I should again step on the platform as a representative of Polish women.

This task fell to my share very unexpectedly, and found me unprepared. The regular delegate was prevented at the last moment from arriving here, and as I am one of the members of the advisory Polish committee, I agreed to

appear before you in her place, taking upon me the risk of coming before you unprepared, rather than suffering our Polish womanhood to remain unrepresented at this great gathering.

Being deprived of its political independence, Poland is hampered in every manifestation of its vitality. Those who have taken away from us our national existence try to make the whole world believe that there is not, that there never was, such a thing as a Polish nation. They endeavor to obliterate from the annals of humanity the history of Poland; to restrict, if not entirely prohibit, the use of our language; to hinder the development of every progress, be it economic, intellectual, or social.

In such conditions it is only natural that any organized movement of women toward improving their situation should be considered as a political crime, and punished accordingly. Whatever is done must be done in secret, and therefore I am prevented from giving you evidences of the work done by my countrywomen, and must confine myself to generalities, for fear that any personal allusion may bring on very serious consequences.

And yet we have in our country a splendid array of women, distinguished in every branch of human activity, with great minds and greater hearts, who work both individually and by combined efforts with the view of raising the level of Polish womanhood. Some of them would certainly be invited to figure on the Advisory Council lists of the divers empires to whose governments they are subjected, but they scorn to be enlisted otherwise than as Polish women. They would a hundred times prefer to have their names remain in oblivion, and left out of the golden book of deserving women, than to appear there as representatives of the nationality of their oppressors. The greater number of the Polish women who would be entitled to appear here are subjects of the Russian government. It is well known that even postal communication is far from being safe there, which may explain the scarcity of the

documents sent for the occasion. I have, however, with me some papers from which I will take the liberty of reading you a few translated extracts.

Woman's situation depends upon the general level of her country and epoch — the higher the intellectual development of the community, the higher the rank occupied by woman. The economic conditions exercise a similar influence, because the widening of commerce and industry opens new fields of activity, and therefore new material advantages to our sex. Race, customs, and traditions are of paramount importance in this regard. They define the character of woman's influence. In some countries it asserted itself mostly in the direction of worldliness or sentimentality, and it was exerted by cunning or by personal charms, a state of things not very favorable to morals; in others it was based on the universal respect for women, the award of her higher qualities, the earnestness of her mind, the strength of her will.

This was the case in Poland. In old times the intellectual vitality of the nation was concentrated in one class — the Polish gentry. They resided in the country, and were given up to agricultural pursuits. There woman occupied a prominent rank. Each noble's mansion was economically a little world of its own. Its inhabitants were living entirely on home products — those of the field, the stable, the poultry, dairy, and garden. They drank home-brewed beer and mead. They were clothed in home-spun and home-woven cloth and linen. Even the costly garments, the pride of the family, were manufactured at home. The management of all these home industries was entirely in the hands of the lady of the house. Like the strong woman of the Scriptures, she fed and dressed everybody in the house and village — she had the care of their food, their comfort, and their health. Physicians were almost unknown; she had to take their place; she knew qualities of plants, and she composed the healing salves and drugs which up to to-day form the basis of our

so-called home medicine. There remains yet an unmistakable trace of her medical pursuits; the house pantry, destined for the safe-keeping of the groceries, is called still to-day in Polish houses the little pharmacy, "Apteczka."

The usefulness of the Polish woman increased her importance, and endowed her with rights which were refused to women in other countries. By a natural process she came to take a predominant part in the business affairs of the family. This participation tended to educate her mind, the habit of commanding a numerous retinue of servants gave strength to her character, and the variety of her occupations widened her practical knowledge.

The latter, the practical knowledge, passed from mothers to daughters, and for a long time there was no other education. The convents, which abroad furnished the schools for the young girls, had a very small pedagogic influence in Poland. The little they possess at present they acquired only in the present century. There was a universal opinion, which is far from being extinct even to-day, that only a mother is a competent tutor for her daughter.

The very nature of country life, the difficulty of communication, or the distances and the bad roads, had a natural result in the tightening of the family life. The intimacy of wife and husband was uninterrupted, and thus woman became initiated into public affairs and took in them a lively interest. Her mind, trained by activity, was prepared for responsibility by the comprehension of the most earnest concerns.

Our women, even of the highest rank, had nothing in common with the habits of the effete European aristocracy. They were strong in body and strong in spirit, and our historical records, as well as family traditions, have preserved the names of many heroines who have battled on the borders of Poland against the Turks or Tartars, and often successfully repulsed their attacks.

Courageous and useful, the Polish woman had a high standard of morality. A strong religious conviction and

an inborn feeling of dignity preserved her from the laxity of morals which only too often prevailed in the higher classes of other European nations.

This feeling of natural dignity was so deeply rooted in our sex that during long centuries a wife's infidelity was an exceedingly rare occurrence.

In the present days the instruction and education of the Polish woman stand on a level equal to that of man — sometimes above it — and yet it is admitted that our men are distinguished by their encyclopedic knowledge. Our women are great readers, and, as may be proved by the statistics of our public libraries, their reading is not confined to novels, but to earnest books; and therefore scientific, literary, social, and political questions are familiar to them. Public lectures on serious subjects are a prominent feature of our city life, and certainly women make by far the larger part of their audiences.

Another element which tends to sharpen woman's intellect is the special character of Polish sociability. Probably social life is nowhere developed to such an extent as in Poland. Our men do not desert the house for the attractions of the club, the café, or the saloon. They remain at home, or gather together with women in the houses of their friends. Hospitality is essentially a virtue of the nation, but it is a hospitality free from any kind of display, as frequent in the humble abodes of the poor as in the palaces of aristocracy and plutocracy. The old Polish proverb is, "A guest in the house is God in the house." The main feature of these private reunions or parties is general conversation, directed by the lady of the house, but participated in equally by men and women — a conversation turning on serious topics, and where personal gossip is almost unknown.

This sociability, spread to all classes of our nation, has important advantages, as it reflects upon other relations among them, as upon marriages. In other European countries it is only too often the case that the forming of mar-

riages is purely a business transaction between two parties hardly known to each other. With us, on account of the frequent social intercourse, marriages are based on thorough acquaintance, and concluded through natural sympathy. While it can not be said that money considerations are always the moving cause, they yet figure in a small degree in the tying of matrimonial bonds. Thus it happens that in Poland the poor girl has suitors as well as the rich one; if the latter has the advantage as to their number, the former has a better chance in regard to the quality of her choice.

The unmarried girl in my country enjoys a position, if not so independent as in America, still much better than in the rest of the European continent.

In recent times especially there has been marked progress — her social standing and her freedom of action are gaining ground every day. As a natural consequence there is a great movement among our unmarried girls to obtain independent livelihood, and not to look upon marriage as the ultimate goal of their ambition.

In a great part of Russian Poland, the so-called kingdom, Napoleon's legislative code is still in force, and according to it the unmarried woman of age, or the widow, has the absolute right to dispose of her fortune, while the married woman remains under the power of her husband. Without his assistance she can not execute any legal act. He is absolute master of her revenue, and is not obliged to render any account of it. His only duty is to support her and her children in a way befitting his social position. He can not, however, effect any sale of her estates or incur any debts on them without her permission.

This subordinate legal situation did not act as injuriously as it might upon the Polish woman of to-day. It did not destroy her influence nor restrict her field of action. With the change of economic and other conditions, and the consequent disappearance of many home industries, her circle of activity in the household became narrower, but her ener-

gies were soon directed into new channels. She is the continual helpmate of her husband in all his business enterprises; she is consulted in every financial transaction, and, if she becomes a widow, usually takes his place in the management of the business. Some of our largest fortunes and our most important industrial establishments are directed and controlled by women.

In the old times, when Poland was, so to say, a bulwark between Tartars and Turks and the rest of Europe, standing on the defense of civilization against the Asiatic hordes, when every man was a soldier, the Polish women were left at home, the sole masters of the family and estate. This independence developed in them a spirit of national pride, wisdom, and courage. Forced to spend months and years in awaiting the return of her dear ones, left for a long time without news from the field of battle, and harassed by dreadful persecutions and fears, still holding a serene countenance before the people, she attained a great mastery over herself, and a great patience. Thus courage, industry, patriotism, and patience are the most prominent characteristics of Polish women.

Let us go back to the seventeenth century. What pictures of woman's life are impressed upon my mind from the records of our history! I see through the mist of ages a young, beautiful bride and her manly bridegroom. They have just returned from church, and stand upon the porch of the house. Her eyes are moist with tears of happiness; their hands clasped together, they look at each other in silence, with a great, solemn interrogation in their eyes, afraid of speaking lest they should break the spell of the exquisite joy of the two perfectly harmonious souls. From the house merry peals of laughter and music come to their ears, but they do not seem to hear it. He tenderly puts his arm around her waist and whispers words of love, when suddenly he lifts his head and listens. What is it? The air is still, and yet in the far distance a scarcely perceptible sound is heard, first footsteps of

horses, then the clang of armor, and a few moments later a troop of warriors gallops to the house. A dispatch is handed to the bridegroom, which he reads in silence, but by the expression of his face she guesses that it is a summons to leave her and go with the others to the field of battle.

Leave her, and now! Her face grows deadly pale, but there are no tears in her eyes. She extends her arms to him, falls on his breast, then, making the sign of the cross on his brow, she speaks firmly, "In the name of the Father, of the Son, and the Holy Ghost, go!" And they part. He goes to the battle fiercer than ever. She stays at home, left to her prayers and domestic duties, ever patient, industrious, with no other consolation but her religion, her national pride, and the hope to see her husband soon again. But he must come home with a brave record or else she would rather see him in his grave. Religion and her country first, and then love.

Another picture suggests itself to me. A young mother, left alone with a little son five years old; after the morning prayer and breakfast, she leads him to the yard. An old soldier, covered with scars, is waiting for them. He holds two swords in his hand, one of them a mere toy, but made of sharp, strong steel. The boy grasps his little sword — both stand in position, and the fencing lesson commences. The mother sits quietly watching her little one, terrified at moments, but with a smile on her lips. From time to time the veteran gives points to the little warrior. "Cover your head — your side. No! that's not good — try again — not this way — take care or I will cut." And he cuts. The boy grows pale with rage. Mother comes to him, bandages the slight wound. The old soldier apologizes, but she only says, "You have done right; he will do better next time." Again she sits among her maids, spinning, sewing, or embroidering the church vestments. She talks to the girls, she tells them legends, stories of battles, or reads to them the New Testament and lives of saints. When the work is over, all unite in evening prayers and songs.

Such a life must have developed a sense of responsibility, authority, and chastity. This training lasted for generations, and its effects are so deeply rooted, so distinctly marked, that they can not be erased, either by economic or social changes or by political upheavals.

The best proof that the tradition of the past still lives in the Polish woman's heart is the share she took in our constant struggle for independence.

When the impious spirit of our three Christian neighboring monarchies prompted them to form a so-called holy alliance in order to crush and tear to pieces our unfortunate country, which was then the only representative of self-government and personal liberty; when, not satisfied with the annexation and division of Poland, they robbed and pillaged our land from end to end, stabbing the very heart of our national life, destroying our institutions, persecuting our language and religion, shutting all the gates to civilization and progress; when our men, exhausted by wars and defeats, became despondent and disheartened — it was the Polish woman who stood like a guardian angel at the doors of their conscience. She it was who encouraged them, always ready to lay down her life for the welfare and independence of her country. It was she who taught her sons how to defy our enemies, she who preserved the tradition of honor, patriotism, valor, and integrity, not allowing herself a moment to rest, but working with strange tenacity, in spite of bullets, the chain, Liberia, and, worst of all, the lash with which she was often punished, to the everlasting disgrace of the Russian government.

Our enemies are making a great mistake if they think that they can kill patriotism. As long as there is one Polish woman left alive Poland will not die, and the more they persecute us the better it is for us now. We may have deserved punishment for the faults and mistakes of the past; we must pay the penalty, and God only knows at what expense we pay it.

A well-known French writer says that the best thing

about Poland is the Polish mother. He spoke the truth; and I take the opportunity afforded me by this congress to send Polish mothers a message across the ocean, a message of respect, love, and veneration. The world knows of the Roman matron and the Spartan mother. I dare claim a place next to them for the Polish mother. When the French artist, Horace Vernet, was asked by Czar Nicholas to paint an episode from the last struggle between Poland and Russia, he answered, "Your Majesty will excuse me; I never painted Christ on the cross." And he was right. Poland was crucified, but was there not a mother kneeling beneath the cross of Golgotha waiting patiently for resurrection? And is there not also to-day the Polish mother waiting patiently and praying for the resurrection of her country? Will she wait forever? No; if there is justice on earth she will not wait in vain.

WOMAN IN ITALY—AN ADDRESS BY FANNY ZAMPINI SALAZAR OF NAPLES, ITALY.

I will try to generalize my study and mark briefly the differences existing in the different parts of modern Italy, the north being far in advance of the south.

This may be explained by the fact that the south was for long years the prey of ignorant rulers, while the north was governed by more intelligent, though no less tyrannical and oppressive, sovereigns, who did not, however, consider it improper to offer means of culture to their people. And while this happened in the two extreme parts of Italy, the center was no better off under the dominion of popes, whose religious mission unfortunately changed into a political one. Since 1870 this political aim has increased and spread all over Italy, the priesthood regarding it as a duty to keep a control not only over souls and what regards religious matters, but in other concerns of life, and above all in politics. Feeling that men escape such control, priests con-

centrate all their efforts to keep women under their influence. If such influence were exercised in good faith and for pure religious purposes, all that is best might come of it; but unfortunately, the strangest anti-patriotic feeling rules their behavior. The ardent dream dreamt by our patriots in prison and in exile during the long years of subjection, and realized in the union of Italy, with Rome as a capital, leaves the priests cold and indifferent, dissatisfied and angry.

Hence a perpetual struggle to reconquer temporal power makes of the purest of human feelings, religion, a question of politics, not with a view to the welfare and the prosperity of the nation, but for the meanest ends of worldly ambition.

Men influenced by women, though often quite unconsciously, are kept from taking any part in elections, which being left mostly to ignorant and ambitious people, are used for mean, personal views of obtaining power, fortune, and influence.

The results are what lately created shameful scandals, and made the hearts of true Italians bleed with sorrow. And while clericals, in hopes of repressing progress and reconquering Rome, work in every way, extending their influence even over persons whose position and interest ought to keep them far from their reach, the Italian government, as a sort of reaction, has no religious culture in public schools. The result of both these measures is a relaxation in moral feelings, to the great detriment of religion and politics, regarded in the highest sense of their noble meaning.

Women consider themselves pious if they follow religious practices, and men are considered good citizens if they look on, complaining if all does not go right in the country, but seldom rising to the consciousness of their political duties.

Uncultivated women can not understand the noble influence they might exercise for the welfare of their country, elevating around them family and society. The few

MARY JOSEPHINE OXAHAN.

MRS. JENKIN LLOYD JONES.

REV. LORENZA A. HAYNES.

MRS. J. T. GRACEY.

REV. ANNA H. SHAW.

who realize such a duty, and try to accomplish it, are tired to death by misunderstandings, opposition, and unfair criticism. Men are more easily led in general by the so-called feeble women who rule over them, while seeming entirely subjected to their will. Strong, earnest, loyal, noble-minded women, whose culture and interest in educational, social, and political matters makes their conversation much prized in society, though admired, are feared and kept carefully apart, from a strange sort of prejudice about their becoming too influential in the country.

Of course men wish to keep their predomination, and though disposed to accept privately woman's reasonable advice and moral help, they take great care not to make her conscious of her power. And so in society they make much more of light, well-dressed, insignificant women, whose influence they fear not, being in this case unconscious that such negative influence leads them down to the lower level of such charming, useless, empty-minded creatures.

Again, the great differences to be found in the various social classes make it also difficult to define a typical woman in Italy. We have aristocracy, from which class very little indeed is to be hoped. In this class only a few exceptions are worthy of notice for giving their life a really noble aim. In general, old prejudice, ignorance, pride, a sybaritical conception of life, considered with the most selfish views of satisfaction of a mere material order, reign supreme in that part of society, which so easily might do so much good.

The middle class contains cultivated persons actively busy in some sort or other of serious work in life. We have there a group of intelligent, learned women gifted with modern ideas and trying to their utmost to contribute to social progress. They do not turn to the higher classes for help; none or very little indeed would come to them from that side; but they look toward the people hopefully for the future moral regeneration of Italy. We have indeed

all to hope from this much neglected and greatly oppressed social class.

The Italian people have the best human instincts. With a little culture and much love anything might be made of them. But allow me to observe that we must not judge of the Italian by some specimens of poor emigrants, stupefied by the long struggle with want and sorrow before they make up their minds to leave the old home ties, the beloved fatherland.

In general, Italians belonging to the popular classes are full of heart and kindness, frugal, simple, much attached to their families and the place where they are born; they need only the enlightenment of culture to rise strong and powerful in the full consciousness of their more sacred rights to a nobler life. But here again an ignorant priesthood and prejudice, political fears and negligence, frustrate the few efforts made in favor of their elevation. They are flattered when their aid is required, helped occasionally by humiliating charity, and kept down in the dark regions of ignorance and poverty.

Badly fed, badly paid, oppressed by heavy taxes, often without work, no wonder their life is a hard struggle, only kept up in sacrifice and suffering, unconscious of any right to a brighter one. I often tried in the southern provinces and in Rome to arouse humanitarian feelings in the idle upper classes, speaking and writing about all that has been done in England for the moral and intellectual elevation of women and the people. I only obtained praises and nice words, without ever being able to begin, even on a small scale, something practical in the way of associations of cultivated persons to promote organizations of various kinds in favor of these neglected parts of our country people.

The press in Italy encourages such a movement, but the fearful indifference of the people, want of means, and the opposition of clericals and prejudiced persons are still to be overcome.

This work I consider must be undertaken by women, and I am glad to be able to say that we have begun to undertake it in the northern provinces, and I trust that it will bring its fruits in time.

In Bologna, the ancient university town, where learned women once taught in the character of acknowledged professors, in Milan and in Turin, associations exist and are being established with a view to promoting woman's progress and popular culture.

In Bologna ladies have been at work now for the last two years; and indeed it is there I noticed the most important group of intelligent women, actively busy to promote the interests of their moral and legal condition. What struck me in Bologna was the solidarity of these cultivated women so earnestly at work together. It is there that the noble influence of one of our greatest Italians, Mazzini, is deeply felt, for a nobly gifted English woman, whose soul was given to Italy on marrying Mazzini's best friend, Aurelio Saffi, has perseveringly been at work in the sunny years of her happy youth and the sad ones of her widowhood, always trying in all ways to elevate all those around her. She has established at Forli women's associations, whose ends are to promote culture, to give sisterly help in need, and to find work for all.

In Milan we have a remarkable group of intellectual women, but segregated, each working in her own way. Still these few, just beginning to work together, have felt the need of establishing an association to promote the interest of their sex. When I was there lately Pauline Schiff, a learned university teacher, of German origin, published the programme of an important association, to which many gave their names. In Milan are some very excellent schools for girls. I met there a most remarkable woman, Alexandrina Ravizza, whose life is entirely devoted to good works, and who has no end of trouble to go on with them, because she will have nothing to do with clericals, and is full of human feelings of pity and sorrow

for unfortunate girls whom she tries to help and save from disgrace.

In Turin also is a very interesting group of cultivated women, actively busy trying to unite their efforts to establish some useful associations of liberal character like those of Bologna and Milan.

In Rome we have two societies, but of quite a different order, most conservative in their ends and views. One was lately established by the efforts of a brilliant, earnest, learned young professor and deputy, Angelo Celli, who succeeded in interesting a group of cultivated ladies of the aristocracy in the fate of poor women in want of work and help. This society in fact is called "Help and Work," and was organized two years ago under the patronage of Her Majesty our Queen Margherita. It is now prospering, and much good comes of it. Poor women find work and help during sickness or want, their young children being taken care of during the hours of work, in a sort of nursery school established by the daughters of the ladies who helped Professor Celli to start that society. Still, useful as it is, no attention is given to intellectual culture or recreation, as is done in America and England in similar institutions. Very probably opposition would arise if such a thing were proposed, and the little good done would cease.

The other society of ladies — established in 1873, in Rome, with the aim of promoting woman's superior culture — is such a mystification that indeed it deserves honest criticism. I think nothing could reveal better the subjection of our women to prejudices and old ideas than this association which pretends to promote woman's culture by a weekly lecture, mostly regarding ancient history, and carefully excluding any of the modern questions regarding social, educational, legal or practical questions.

In place of awaking the mind to examine these most important subjects, it seems that the aim of this society is to put it to sleep by the constant repetition of what we

all can read or have more or less been learning at school. Now and then, very rarely, a beautiful and interesting lecture is given, but in general they are very dull indeed. Fashionable ladies go because the queen goes, but often I noticed how all of them seemed uninterested in the speaker's old-fashioned theme.

Another strange feature of this society is that lady lecturers are excluded from giving lectures there, though we have now in Italy a remarkable number of cultivated women who give lectures with success. I believe that if the above-mentioned society were conducted in a modern spirit, it would indeed become the means of promoting women's culture, which needs a thorough, intelligent reform as is felt by many interested in this important question. Three years ago Professor Angelo de Gubernatis, with a view to associating all persons interested and offering a study of the progress made by women in Italy, organized in Florence an exhibition of women's work, and arranged that a set of lectures regarding Italian women should be given by ladies. These lectures were published in book form, and are worthy of notice for their originality of thought and ideas.

Concerning women's education in modern Italy, I have much to say. We have public schools for elementary culture; superior schools for girls, where a superior teaching is greatly required; and normal schools for those wishing to become teachers, but no proper training colleges for them; the programmes of studies are indeed defective in almost every department.

Our present minister of instruction, Ferdinando Martini, is fortunately a high-minded man of modern ideas regarding women's culture, and he is studying a project for the entire reform of superior education for both sexes. This work is a very hard one, for in Italy all is expected from the government, as we are lacking in individual initiative, which can do so much practical work when intelligently exercised.

Women are now admitted to the universities, lyceums, and gymnasiums, but have none for themselves exclusively, so that, with the reluctance of parents for mixed education, girls can very seldom profit by these institutions.

Schools of art are open to girls, but here also the same objection prevents them from joining in the classes where all young men are not always as refined as they should be. In the way of education we have still much to do, as not all understand that culture is one thing and education another, and that both should be required.

We have also in Italy several professional schools for the working classes, and these answer the purpose, though I think they ought to provide for some more mental culture, and not limit their end to mere manual work. This I consider the principal defect in most of our Italian institutions — little or no regard for the moral culture, that culture which tends to elevate the souls of the pupils and give them a high conception of life and of all the sacred duties which make it full and worthy to be lived. The mere teaching of reading, writing, and other subjects of study is nothing if with it the mind is not led to think and consider life's problems, its duties, and its rights to make it a noble and beautiful one. Some new and very well organized institutions answer such an end, for they are the work of noble-hearted and highly gifted Italians.

There is the Suor Ursola College for girls in Naples, entirely reformed by the Princess Strongoli Pignatelli, a learned, high-minded woman, whose life is entirely devoted to good works. She is one of the most esteemed and beloved ladies of honor of Queen Margherita. Princess Strongoli Pignatelli has also established in Naples, together with Countess Lauseverino Vinercati Tarsis, another college for poor orphan girls.

A beautiful college for the daughters of the public teachers was also lately organized by one of our greatest Italians, Ruggero Bonghi. He had visited England, and wished to establish some girls' colleges, such as he had admired there.

With persevering efforts, through many material difficulties, but supported by a strong will and by the influence of his position, he succeeded at last. This college is near Rome, in a pleasant, old-fashioned country place, Anagni, and is progressing fairly. Her Majesty the queen of Italy patronizes it, and it bears her name, "College Margaret of Savoy."

In Naples we have other remarkable old colleges for girls, bound to old-fashioned, conventional systems of education; but to give you an idea of our customs, I only state that while the entire educational staff is composed of ladies, most of whom reside in the colleges, the superintendence of them is exercised entirely by gentlemen. Two of these are distinguished young writers, the Duke Richard Carafa D'Andria and Benedetto Croce. A superintendence by ladies has not even been thought of.

That women are able to take a part in public affairs of any sort is still an idea hard to establish in Italy. Even when obliged to work, so few ways are opened to their activity besides teaching. And the only reason is that a strong prejudice exists against women; they are not considered fit to work, and how could they be, while even when they are trained to it, they are so little trusted? If they follow superior studies and obtain some scientific degree, except as medical doctors, they are actually prevented from competing in any of the high professions followed by men. A young Turinese lady, Miss Lydia Poet, following with success the university courses, obtained some years ago her degree in law. Well, men got so frightened at such a competition that they managed to exclude her from the exercise of her profession, stating that it would demoralize the tribunal if women were allowed to work there. The press tried to explain the injustice and illegality of such a proceeding, but with no result at all. No other woman went in for university legal studies, and the noble girl who had a right to the independent profession she had chosen was obliged to give it up, though privately

she works in the legal office of her brother, who considers her help most useful. As medical doctors, women could have a large practice and a most important field of action, but here again prejudice is against them, though our queen gave her moral support to the profession, naming as her honorary medical attendant a Turinese lady, Miss Mary Valleda Farne. This learned and well-known woman would have had a brilliant career anywhere else, as she was also appointed medical assistant at the principal hospital in Rome, by one of our greatest doctors, Baccelli. But she could in no way overcome public prejudice against a woman doctor, and she must be satisfied with her very select though small practice.

Music is a profession allowed to women in Italy, and several struggle on as music teachers, and a few rise to the summit of art as opera singers or concertists. We have in Italy very good conservatories, where, besides music (singing), a proper literary education is given. The most remarkable and important Italian conservatories are in Naples, Rome, and Milan.

In public business, women may occupy only post, telegraph, and telephone offices, but competition is so great in these branches that now it is most difficult to find there some free place to be got.

So the highest places that a woman may hope to obtain are only educational, the highest being those of inspectresses or principals of the best government schools; and all those places are much sought after, notwithstanding that they seldom pay more than about one thousand dollars a year at the very most. Liberal professions, such as writing, painting, music, acting, singing, are full of difficulties, and require a first-rate talent, much perseverance to overcome the beginnings, and also a great good chance to succeed in living on them.

However, we have now a remarkable number of women struggling for their economic independence with their own work. The larger number of these are writers, some

of whom succeed in making a living, though a very modest living indeed. Publishers seldom pay more than from one to four hundred dollars for a book, which they sell in not less than a thousand-copy edition, getting about eight hundred dollars for it when it has little or no success, but when three or four thousand copies are sold, usually the publisher alone profits by the sale. The printing expenses are not very high, so we have in Italy rich publishers, but I know of no writers who have made a fortune with their pen.

Woman's intellectual work in Italy is not encouraged even by those who ought to regard it as a duty. So, of course, without encouragement or organization our group of distinguished, cultivated women could not manage to send all their literary productions to swell the library in the Woman's Building.

As for industry, if the beautiful, artistic lacework they do appears to its full advantage, all the honor is due to your noble countrywoman's efforts, Countess Cora di Brazza, for it is to her alone that we owe all that is to be admired in the Italian section of the Woman's Building. The rich, historical laces of our royal family she obtained herself from our queen, and many others from personal friends. But her perseverance in teaching and in organizing schools for lacemaking, to give easy and beautiful work to the Italian peasant girls, is indeed worthy of all praise. Many noble ladies have lately been interested in this industry in Italy, foremost the late lamented Countess Andriana Zon Marcello, who revived the old lace manufactories in Venice, and the Countess Maria Pasolini, one of the few ladies in the Italian aristocracy remarkable for her culture and interest in the girls of the working classes.

We still want some of these cultivated women to take a serious, active, large-minded interest in intellectual progress. But you must kindly take also into consideration that we belong to a very young nation, and though we can boast of a splendid past we suffer still from the consequences of

a long, hard period of subjection and spiritual darkness. Time alone can help Italian women to develop their intellectual and moral faculties so as to rise to the standard they have the right to attain.

As for women's papers, we have now a few nicely written, but of a light literary kind, and several stupid ones exclusively regarding French fashions. Having dared, some years ago, at my own expense alone, to establish a Review for promoting the intellectual, moral, and legal interests of women, I was obliged after twenty months to give it up, though I had ventured to interest our queen in it, and also a number of cultivated people. But the review did not please those clericals who energetically oppose woman's progress, and they managed things so well that the paper had to come to an end. Tired, I would have given up my work, but a deep feeling of duty to go on with it made me publish lately a book in which is an account of all the struggles endured during the best twelve years of my life, spent in earnestly trying to elevate woman's intellectual standard in Italy. In the same volume are published the lectures I gave on the subject, and my account to the Italian government of woman's culture and work in England.

This book cleared many misunderstandings, and was considered by many eminent writers of both sexes to contain the true conception of the ideal womanhood we have to attain in Italy. Indeed, I am happy and proud to say that I owe to that book the venture of being here, as the Italian minister of instruction asked me to write a like report regarding woman's institutions in America, when he heard I had been invited to the Woman's Congress. During my last tour in Italy I had the pleasure of observing a remarkable change in the general public opinion regarding the woman question. Many ideas, not understood ten years ago, are now perfectly admitted. So I look forward hopefully to our future, trusting in the revival of education to elevate culture, and in the much needed reforms in our laws to control the fearful injustice by which women are oppressed.

This leads me to say a few words about the legal condition of women in modern Italy. If we look at the civil and penal code of Italy, at all laws which relate to women, their rights, their culture and work, we easily perceive that a general opinion of their moral weakness inspired all these laws. It is commonly believed in Italy that a woman is intellectually, morally, and physically inferior to man; that she can not stand by herself in life, nor presume to be respected and considered if she is not supported by the protection of man.

What this protection often means is misery to reveal. Italians, both men and women, have very distinct characteristics, of which also we must take notice, to understand better their present condition and the reforms required for their social and intellectual progress. Above all, they are intensely passionate creatures, and the family links are very strong; this much more to the south, where woman's individuality rarely exists. Woman lives the life man makes for her. As a child and girl she obeys blindly her father; as a woman her will submits entirely to her husband, whom she regards as the absolute master of her body and soul. If she does not marry, old as she may become, she remains always the obedient child of parent or brother, and never dares to regard herself as a free human being. This is the worst of it all, the general want of consciousness of one's own individual rights. Very often I tried to arouse such feelings in some naturally intelligent woman of our southern provinces; she looked at me with wide-open eyes as if I spoke some unintelligible language. The idea of breaking the chains which bind her in total subjection to man seemed to her mere madness. In the northern provinces the chains exist too, but of a different sort, lighter because women have a relative liberty, and easier to bear because more apparent than effective, more in form than substance.

Of course we can not expect every one everywhere to take the same course in life, and having well studied Italian women, I think they should be principally trained to

become good mothers, which means, as I regard it, to develop in a noble sense their natural instincts and make them capable of generous, kind, motherly feelings for human kind in general, when they are not blessed with children of their own. Humanitarian feelings are latent in the souls of Italians, and intelligently developed would become the best agents for elevating the people. It is, I fully believe, by kind, affectionate, earnest interest and sympathy in each other that life could be made easier and brighter for all, all over the world. As Giorgina Saffi beautifully expresses it in an address to young Italians, "Passions and the power of life which give us such intensity of feeling should be turned in active efforts for the welfare of our country people. Then young people would find more strength to work with, more love to promote the greatness, the power of a glorious future for Italy. The generation which has preceded us has accomplished great and noble facts on the ground of material action. Far from having reached entirely the ideal of our patriots, still the geographical union of Italy is almost realized. Though full of difficulties, a not less grand and glorious undertaking is left to us, to consecrate all our strength and energy for the moral regeneration of our country." *

United all round the world in noble efforts, we must feel sure of winning gloriously at last, in the name of the highest and purest ideals of human brotherhood, the holy battle of individual liberty and independence. The dream of the age lies in the enfranchisement of the human race, without consideration of class or sex.

DISCUSSION OF THE SAME SUBJECT BY SOFIA BOMPIANI OF ITALY.

The Italian ideal of womanly excellence may be gathered from the characters of those women who are praised

* Giorgina Saffi, Pensieri di una Madre ripografia Democratica — Forli, 1876.

and admired. These are held up as models to the majority, whose minds, it must be confessed, are vitiated by the reading of corrupt French novels and by the theater. Yet the examples of heroic self-devotion, of conjugal fidelity, and of the long-enduring, patient, and humble domestic virtues are so numerous that these may be considered, after all, the true type of Italian womanhood. When Clementina, the wife of Giovanni Lanza, the Spartan-like statesman who lived and died in poverty, although he might have accepted more from the government which he served, refused in her widowhood and need any help from the king, because "he" would not have approved, there was a cry of approbation from every part of Italy.

When Elena Cairoli, who for months nursed her dying husband as the guest of the king in one of the enchanting royal palaces at Naples, and then accompanied the honored dead from Naples to Groppello, being received like a queen at every station, shut herself up with her grief in the country house of the Cairoli family, senators and deputies in the senate and in parliament, and the king himself, sent her messages of reverence and praise.

She who had been the "beloved consort" of Benedetto Cairoli, and remains still beautiful and in the maturity of life, the last to bear that honored name, must continue the traditions of the family. "I bless her," wrote Benedetto in his last days in a letter to a friend, "and hope that she will find the courage to live on for duty and in memory of her love for me. The mission of my Elena does not end when I die, for she must live to imitate my revered mother." The name of Adelaide Cairoli, who gave her five sons to Italy, four of whom were killed in battle, is precious to Italian patriots.

Another widow who remained sole guardian of a celebrated name was Isabella Sclopis, wife of Count Frederick Sclopis, the president of the Committee for Arbitration of the Alabama Claims. Her death lately in Turin recalled the part she had in the labors of that negotiation. She

assisted her husband in the correspondence, so that he was enabled to dispense with a secretary, and received from the English government a splendid service of silver for what she did. "She had no children, but adopted the poor," was the eulogy given to her when she passed away.

Queen Margherita of Italy is praised not so much for her beauty and grace, her skill in court etiquette, and her intelligence, as for her courage, patriotism, and charity. The excursions she makes on the Alps, near Courmayeur, at the foot of San Bernardo, are considered as an example to her subjects, and the unfeigned interest she takes in schools and asylums makes her generally beloved.

Maria Fazzari, mother of three well-known soldiers of Garibaldi, who lately died in Calabria, at eighty years of age, was a woman of great strength of character and rare domestic virtue. Left while yet a young woman, by the perpetual imprisonment of her patriot husband, to gain bread for herself and children, she supported the long poverty and pain with patience and courage, and lived to be honored and blessed in a good old age.

Santa Cadet was a woman celebrated for her eccentricities as well as for her patriotism in the times that tried men's and women's souls. She conspired against the pontifical government, but was not molested by the police, partly because she had a brother a professor in the university, and because they did not fear that the "Sora Santa" could overturn the temporal power. In 1849 she assisted the wounded in the battles with the French on the Janiculum, and afterward to the end of her life admired Garibaldi and Mazzini. She took part in every republican and anti-clerical demonstration, as well as the public patriotic celebrations, marching with the rest and wearing her black and white check shawl and large close bonnet. The telegrams which she sent to other countries were often read on these occasions. She was a woman of culture and great activity, and charitable to the poor according to her means. At the funeral her body was wrapped in the flag of the

anti-clerical society, the cross was removed from the hearse and replaced by a bunch of red flowers, and no priest, either Papal or Protestant, read prayers above her grave.

This passion for public life is exceptional with Italian women in times of peace, although they are ready for any heroic deeds in war.

Rosalie Crispi, who still sometimes walks in Garibaldian processions, was one of the "Mille," or Thousand of Marsala, and is the only woman entitled to wear that honorable medal. The activity of Italian women is generally shown in acts of benevolence. The Duchess of Galliera founded hospitals at Genoa; the Duchess of Ceri — the daughter and heiress of Prince Torlonia — gave lately forty thousand dollars for an aqueduct to provide water for the town of Avezzana, near the Lake Fucino, drained by her father; and the Signora Gola presented her own magnificent villa near Turin for a gymnasium for the children of the schools and asylums of that city. The Nathan family in Rome has founded an institute for finding places for girls out of work, and the burden of its direction is borne chiefly by Signora Virginia Nathan.

Another woman, educated and cultured, after spending all of her own little patrimony in founding a refuge for the poor and forsaken, betook herself to asking charity at night for them in the cafés and public squares. Signora Maria Capozzi, dressed neatly in black, distributes the prospectus of her institute at night among the frequenters of the cafés, and with a smile receives the "soldo" or more which they give her. She is universally respected, but as there is a law against mendicancy, even when it is done in the holy name of charity, she was advised by the police to procure a license for selling matches or something similar.

Amalia Prandi has been the directress since its foundation of the Professional School for Girls, which has now six hundred pupils. This is a municipal institution, but its great success and usefulness are due to the executive talent

of this woman. She also had an important share in founding the School for Nurses, now in operation on the Janiculum, by persuading many of the scholars at the Professional School to go there. This institution, supported by the city, was founded at the suggestion of the eminent surgeon Durante, who was sent by the government to study sanitary establishments in the United States.

In June, 1890, a national exposition of feminine labor was held in Florence. The sculptors, the painters, the writers of prose and poetry and plays and school-books; the workers in gold and silver thread, on velvet, on satin and on linen; the tapestry workers, the flower makers, the glove makers, all sent specimens of their skill to Florence. The actresses recited, the singers sang, the musicians played on harp, and piano, and violin; the teachers taught to show how they did it. There were lectures on the Italian woman in the thirteenth century, at the Renaissance, and in the seventeenth century; on the character of woman in the various regions of Italy; on woman in the family, in society, and in charitable deeds. All this fervor was not so much to hold an exposition of women's work as to celebrate the sixth centenary of the death of Beatrice Portinari, the inspirer of Dante. This idea was considered by many a mistaken one, and serious opposition was made to calling the exposition by that name. Some even doubted that this Beatrice had ever really existed; others, among whom was the poet Carducci, averred that the Beatrice of the Divina Commedia was only theology, and others thought such honor were better given to the mother or the wife of the famous poet.

The fourth centenary of the birth of Vittoria Colonna will be celebrated in a short time at Marino, a town on the Roman Campagna, in the ancient castle of the Colonna family. The monastery where this celebrated woman ended her days, and the church where she was buried, have been demolished in the recent changes in Rome, but the palace of the Colonna, much altered from her time, occupies its

JUANITA BRECKENRIDGE.
MERI TOPPELIUS.

CARRIE LANE CHAPMAN.
AMELIA STONE QUINTON.

old place in the Piazza dei Santi Apostoli, and the tower of the family may yet be seen in the Via Tre Cannelle.

The question of woman's right to vote was raised in parliament three years ago by several members who have long openly espoused this cause. Minister Crispi opposed it, saying that the question was not yet ripe, although it has been discussed since 1861. The eligibility of woman to take part in public charities was also discussed in the Senate, but the old idea that woman's place is exclusively at home prevailed. All women, however, do not stay there. The force of her genius as Improvisatrice made Giannina Milli known all over Italy.

Guiseppina Cattani, thirty-one years old, is now professor of bacteriology in the University of Bologna. Fanny Zampini Salazar and Celia Folchi give public lectures. Caterina Pigorini Beri is well known for her numerous writings on political and educational subjects. Her sister, Countess Angela Ferraris, the wife of the ex-minister of grace and justice, was only a few years ago a teacher in the public schools.

Women in Agriculture in Siam — An Address by Lady Linchee Suriya, Official Representative of Siam.

Before entering upon the subject on which I am requested to write — the share of work done by Siamese women in agriculture — I deem it necessary to say a few words as to the general condition of my country in relation to agriculture.

The area of the kingdom of Siam extends, approximately, from the fourth to the twenty-second degree of north latitude, and from the ninety-sixth to the one hundred and ninth degree of east longitude, and contains about two hundred and fifty thousand square miles, with a small population estimated from ten to twelve millions. Of these only about two-thirds are purely Siamese, the rest

being formed of different races, such as Lacs, Karens, Anamites, Cambodians, Malays, and Peguans, who are descendants of captives from different wars, or of people of the various dependencies of Siam. The Chinese population also forms a large percentage. Under the influence of the tropical climate and the favorable geological formation of land, coupled with the abundance of water supply by natural streams and rainfall, every part of the country, with hardly an exception, presents a very fertile soil, producing the most exuberant vegetation, unsurpassed by any other country on the face of the earth. Such a degree of productiveness of the soil naturally affords all the year round an abundance of a great variety of vegetable and animal food, and enables its inhabitants to live in perfect ease and contentment. By a liberal law every one has a right to appropriate for cultivation any area of waste land by paying, once for all, for securing a title deed, a small fee of one tical (equal to about forty cents of United States currency) per rai, equal to seventy-seven thousand seven hundred and seventy-seven square feet. The extent of the area of land thus appropriated, or even owned by right of purchase, or by any other means, is limited somewhat indirectly by a law which recognizes all claims to appropriation of land not under actual cultivation for more than three years. As agriculture is the chief pursuit of the Siamese nation, the inhabitants are naturally fond of living near rivers, which not only irrigate and fertilize their fields by periodical inundations, but afford the best and simplest means of transportation. Consequently, the density of the population of Siam is almost entirely confined within the limits of the basins of its principal rivers, along which towns and villages are scattered, varying in size and distances apart according to the greater or less productiveness of the land and the conveniences of traffic. The greater part of the population of Siam occupies itself in cultivating field crops, chiefly rice, and the cheapness of the land, coupled with the ease and little labor required in

its cultivation, makes it necessary for a man, in order to keep himself busy all the season, to own a large acreage of land, increasing thereby the distances between separate homes. Moreover, among these peasant proprietors, hired labor is almost unheard of, for every one has his own ground to till and his toil laid out at the same time. Under such circumstances the share of women's work among the laboring class attains its maximum.

A girl's education is very often neglected entirely, unlike that of her brothers, who, being sent to live with the priests in the temples, derive some benefit from their sojourn away from their homes. At an early age a girl begins already to be of some use to her parents. When they are out working she remains at home to take care of her little brothers and sisters, or goes out with them to watch the cattle graze, or to scare birds when the crops begin to bear fruit. As she grows up her parents take her out in a boat, in which they paddle about with the products of their labor for sale. She soon learns to manage the boat, and to sell goods without her parents' aid. During her leisure hours her mother teaches her how to spin, weave, and to use a needle, as women generally make all the clothing for the family. After her marriage she either remains with her husband at her parents' home or follows her husband to live with his parents. Only in cases where the families on both sides are already large must the married couple find a new home for themselves. In such cases the burden of work that falls to the share of the wife is nearly as heavy as the husband's, for they must necessarily engage together in almost every kind of work of the field. As a general rule, however, the couple takes one or two young relatives to help them in their toil. Hard as may seem the lot of women among the poorest class, yet the hardships they have to contend with are only during the planting season, which lasts about six months of the year, and the remuneration for their labor is sufficient to enable them to remain idle during the remainder of the year, if they so

desire. Moreover, their toil is lessened in a great degree by a sort of coöperation which they adopt. This simply consists in each peasant by turns inviting his neighbors to assist him gratuitously in the heaviest parts of his work on the land, such as plowing, planting, harvesting, or threshing. The hostess, on this occasion, with the aid of her friends, prepares a good feast to entertain her invited guests; men and women come with their own implements and their best team of oxen. They set to work systematically from morning till noon, when lunch is served; then after a short rest they continue to work till nearly sunset. The scene on such a day is beautiful indeed. Groups of men and women, gaily dressed in bright colors, are to be seen scattered over the fields, earnestly working with their utmost energy and striving to compete with one another in skill, while pleasant songs, cheers, and laughter are to be heard on all sides. After the day's work is over they assemble at dinner; drinks are freely served, and all kinds of merry-making takes place until late at night. In this manner the plowing, planting, harvesting, and threshing are done each in one day, thereby lessening in a very great measure the hardships of toil. In the field women, as a rule, take part only in the work of sowing, planting, harvesting, and threshing; men do the rest of the heavy work.

There is another class of agricultural women distinguishable from that already mentioned. They belong to the garden districts that are located in the vicinity of the towns and cities. Here their condition is much better. Having constant relations with the town people, their education is not neglected, and they generally give proof of greater intelligence, culture, and refinement than the women of the fields. Their complexion is fairer, as they do less physical work, and are not so often exposed to the heat of the sun. Now and again they help the men to water their fruit-trees and do some weeding, mostly in the shade of the trees. Their chief occupation is to gather fruit and vegetables,

to take them to market, and as they plant a variety of these in order to make the land yield in all the seasons of the year, they are kept busy almost every day. In addition to this, they make cakes, conserves, and pickles, and dispose of them together with the produce of the garden. There are many who keep small shops in front of their orchards on the river side, and sell, besides their fruits, groceries, sweetmeats, cigarettes, and many other things either made at home or bought from wholesale dealers. The women of this class are diligent and most economical. They rise at as early as three o'clock in the morning, and before the townspeople are up their goods are all ready for sale in their boats at the floating markets.

Although as a class they are considered extremely economical, yet they are as liberal as the townspeople in their contributions to charities. They have good houses to live in comfortably, and sufficient means to be considered as belonging to the middle classes. Of course, among these, as among the class of farmers above described, there are many who are really rich, and who own considerable property.

Besides these two classes, there are many other agricultural women of the various tribes that are tributary to Siam, having their peculiarities of character and their customs, but as they do not belong to the Siamese race proper, I will not deal with them here.

It would be out of place for me here to compare the condition of Siamese farmers with that of those of any other country, but the fact that nearly every one either works upon his own land or that of his family, will itself explain in what state of happiness and contentment they are. The price of rice-growing land is not beyond the reach of the poor, and therefore it does not pay the rich to buy land for the sole purpose of renting. If the rich man works his land himself on a large scale, somehow or other he will find that he can not compete with his small neighbors, and generally in the end he is obliged to let his land at a nomi-

nal rent, which amounts ordinarily to about one-sixth part of his tenant's net produce, and out of this he has to pay the tax on land. Labor-saving machinery is yet in its experimental stage.

THE POSITION OF WOMEN IN ICELAND — ADDRESS BY SIGRID E. MAGNÜSSON OF ICELAND.

I will try to give you a brief, and necessarily a broken, sketch of the present social conditions of Iceland, a country almost devoid of all the means by which sunnier countries have been built up. The land yields no grain of any kind, no fruit except a few blueberries, no timber but that thrown upon the coast, no coals. It has no roads, in the general sense of the word. Bridges are few and far between, although dangerous rivers in hundreds tumble headlong in a mighty rush to the sea from the stupendous masses of inland glaciers. Wheeled vehicles are unknown. All inland communication is effected in summer by means of the enduring, sure-footed little ponies; in winter mostly on foot.

In consequence of this difficulty of communication, the education of children and women in the country is very difficult, and added to this, the people are very poor.

The area of Iceland is forty thousand square miles, and the population is only seventy thousand. Day schools are practically impossible in the country, so the instruction of children takes place at home, and, as a rule, falls to the mother's lot, in addition to her many other duties. It may be said, with perfect truth, that the Icelandic mother has been the universal schoolmistress of the land, at least as far as girls are concerned. Instruction in reading and religion is compulsory.

In the autumn the clergyman visits every house in the parish, for the purpose of examining the children in reading and the catechism, and if he is satisfied with their

progress he invites the parents or the guardians to send children of twelve to fourteen years of age to him during Lent, for further instruction, that is to prepare them for confirmation. Confirmation is compulsory at the age from fourteen to sixteen, and by law the priest is forbidden to confirm a child until it knows the catechism by heart, as well as the "Lerdomskver," a small book containing the essence of the Bible, and has made such progress in the art of reading as to be able to perform the family service with decency. Here, as a rule, ends a girl's education, except that in some cases a little writing may be added.

For boys a very different provision has been made. A splendid Latin school or college, an old endowed institution, is at Reykjavik, where boys and men can enter and have six or seven years of thorough training by eminent masters. They are sent to a tutor for one or two years to prepare for the examinations, which they have to pass before entering the college. Then there is also a medical and theological college for men who have passed through the Latin college. Those who wish to study law, philology or science, have to go to Copenhagen University for their studies, after leaving the Latin college, as there is no provision made for those studies in Iceland. All these institutions are endowed, so that most of the scholars, all who are in need of help and show themselves worthy of assistance, receive a stipend.

Although the question of providing education for women has of late years engrossed much attention, owing to the poverty of the people and the miserable means of communication, as already stated, very slight progress has been achieved. A few private attempts have been made to establish schools for girls over fourteen years of age, or after confirmation, but these schools are very narrow in scope. The girls go there for one or two winters. Handwork and household duties are taught, and, of course, this is better than no education at all for the few who can avail themselves of it, but it is entirely insufficient. Women who

live in Reykjavik have comparatively very little difficulty, as they can get instruction free at the "Kvermaskoli," and those who can afford to pay for private lessons can easily obtain them from the college tutors and students.

There is also an excellent children's school at Reykjavik, for boys and girls from the ages of eight to fourteen, conducted by a very able and excellent master.

I have frequently heard since I came abroad, in both England and Scandinavia, that women in Iceland were so well educated that they even spoke Latin; that they were, indeed, favored with suffrage. There is not a woman in Iceland who can speak Latin. The origin of this idea is that Lord Dufferin, who visited Iceland, said in his book, "Letters from High Latitudes," that the women in Iceland had spoken Latin to him. But this distinguished man did not expect people to take every word literally, and when he was used as authority for this statement, he said, with his usual humor, that he had not understood them, so he supposed it was Latin.

Women have not general suffrage, but they have the municipal vote. This is, however, rarely used, for they have not the necessary education or training for making use of it, and old prejudice and fear of being laughed at certainly would prevent them from exercising this right at present. Some years ago a bill was brought to our "Althing," or Parliament, urging the necessity of higher education for women. When it came to the Danish government it was so well received that a law was passed permitting women in Iceland to study at the theological and medical college with men. But it was stipulated that they should not receive any appointments, either in the church or as medical practitioners (doctors are appointed by the government, and receive a fixed salary), since the law does not provide any preliminary education for women to enable them to avail themselves of it.

What is now absolutely needed is a high school or college for women in Iceland, with the same standard as the

Latin college for men, where women who wish to take up university studies can have the same preparatory training as men. For some years I have been trying to establish a school for girls in Reykjavik, in the country, and by the assistance of kind friends in England succeeded so far as to build a house, and even to start a school two years ago with fifteen girls, but as only a few could pay the full fee (about twenty-seven cents a day for everything), and the others not even half of that sum, my small funds were exhausted at the end of the first year.

THE POSITION OF WOMEN IN SYRIA — ADDRESS BY HANNA K. KORANY OF SYRIA.

The tide of modern progress is sweeping away in its mighty flow many of the prejudiced, fanatical ideas concerning woman's sphere in the east. Records of the far-away past teach us that woman in ancient Syria, Egypt, and Arabia held a prominent position in art, poetry, music, and literature. Our Arabic language is rich with feminine poetry and prose; and woman's literary products, though less in quantity than man's, are, I am proud to say, equal in quality. The present educated woman is striving to bring back the happy, prosperous times, and renew her pursuits in all the fields of high attainments with men. Her position is held higher, and is greatly improved in many respects these last years. Fifty years ago women who could read and write their native tongue were very scarce, and the fathers and mothers of that period, both ignorant, shrank with horror from educating their daughters. They supposed, poor creatures, that a girl who learned to read and write would use her knowledge in writing love letters to men, and that she would be utterly ruined as a good, obedient wife and a good, thrifty housekeeper. It does seem strange that her office and calling as a mother was of no consideration, or less considered than her being a housekeeper.

Oriental women are naturally timid, and shrink from public notice. The long established customs of the country which place them in seclusion keep them from asserting their rights. They live in the shade, contented to be unknown except to their families and intimate friends. As a rule they take life easy, and make no effort to change the order of things. Education is awakening them from their long slumber, is opening their eyes to the sorrowful condition of the country, and is stirring them up to shake off these old monotonous habits and to introduce better ones. Their work is beginning at home, where every improvement should begin, and they are now more able to fill the office of wife and mother, and better fitted to become the companions of educated men. Their advantages are far behind the advantages of the European and American women, but still you find many who are intelligent, intellectual, and refined. The oriental woman is naturally, notwithstanding what Mark Twain said, beautiful, modest, and sensible. All she needs to raise her to the plane of her western sisters is a good liberal education, which she is now partly enjoying.

The orientals have been cured of many conservative, prejudiced ideas concerning woman's sphere, and have come to acknowledge that in order to uplift and elevate humanity, woman, the mother, should be well educated. We have several schools for girls, both foreign and native, and these schools are crowded with students. The education in these schools is what might be classed as elementary; the girls are instructed practically, instead of in science and letters. They study their own language, one or two foreign languages, elementary geography, mathematics, and science. But every woman, no matter how ignorant, how learned, how rich, or how poor, consecrates herself to the home and its requirements, and exerts her energies to make it pleasant and beautiful. Women doctors, lawyers, clerks, newspaper reporters, presidents of institutions, and the like are yet unknown to the country. Rich, leisurely women, as

a rule, occupy their time in presiding over their household duties, meeting the demands of society, and making their toilet. It is usually the lot of the poor who are thrown upon their resources, or the mission of the few energetic, aspiring women, to face the public and carry out their different projects. In such cases as the former, when poverty stares them in the face they help their husbands in all farm work, and go about the city selling flowers and fruits, and some of them resort to the various branches of needlework, and earn livelihoods by the beautiful embroideries they make.

When I was traveling in Mount Lebanon last summer, I was struck with the contentment and simplicity of poor hard-working women, whose lives are a perpetual strife, a daily combat with poverty, yet who in their innocent hearts do not realize its bitterness and hardships; they take it as a matter of course, and never stop to argue with fate.

Such hard-working women, placed often in the remotest parts of the country, where modern improvement does not penetrate, where discontent, which is to me the strongest stimulant to progress, does not try to break the sad monotony of their lives, are less to be pitied than those who are starving for knowledge and can not easily get it.

As for those who are not driven by poverty to exertion, the government does not encourage their advancement, and the public regards them with prejudice and suspicion, opposes their objects and mercilessly criticizes all their efforts to be of any consequence in the world. Our present sultan, his majesty Abd-ul-Hamid, has recently established several schools for girls in different parts of the country, and although education in these schools is limited, yet we hope — we can do nothing but hope — that these schools will grow in number and efficiency, and lead to a free public education.

Woman's position in society varies with her religion. Oriental society is the reverse of western society; it is slow and monotonous. Religion governs our society, and while the Christian community is improving by European influence,

the Mohammedans will long continue to exile women from their circles, and for this reason progress among them is much slower than among the Christians. Social gatherings, on the whole, are very few; they consist mostly of dinner parties, card companies, home concerts, and weddings. Public receptions, lectures, literary organizations, and pleasure clubs are unknown; but balls and soirées, à la mode, are beginning among our communities. They are not considered the right thing, and justly so, for the country needs intellectual entertainment and not dancing. The seclusion of the houris of the harem casts a shadow of dullness and reserve on the social intercourse of the Mohammedans. It is a great mistake to suppose that the Mohammedan women are unhappy because of their seclusion; they are not, and would not wish it otherwise, and they have many occasions to which they look forward with ardent pleasure. Religious feasts, wedding ceremonies, and boys' birthdays are great events in their lives. The house that has been quiet for months bursts forth as if by magic with oriental music and singing, and the marble halls and the receiving apartments of the harem are crowded with beautiful faces and willowy forms, adorned with precious gems and dressed in purple and gold. Coffee, sherbet, and choice unintoxicating oriental drinks are then served. The whole scene is enchanting, brilliant, happy, and joyous; and the Moslem women take great pleasure in these occasions. Notwithstanding all the religious restrictions, the innocent, simple occupants of the harem are peeping from out the veil to catch a glimpse of modern enlightenment, and many of the inmates are well educated and devote much time to literary pursuits.

There is no doubt that in the future Moslem men, missing the charm and refinement of feminine society, and cured of many old ideas, will thrust back the thick veil of seclusion and lead woman to take possession of her place as the equal companion of man.

Writers have, all of them, misrepresented the oriental woman in their sketches — her sphere, her capabilities, and

her person. Foreigners who travel in our country for two or three weeks, or a month, come in contact only with the lowest class, and consequently their opinion about our women is not reliable. The general condition of women is not so favorable as in Europe or America, but it can not be classed as pitiable. Many of them rule as queens, and are loved, revered, and respected by their husbands and children.

Americans, who are enjoying the advantages of independence, freedom, and equality, can not readily comprehend the many obstacles that stand in the way of the oriental woman's progress. What she has achieved so far, though very little, promises far greater achievements in the future. Although she has not yet learned that unity is power, and therefore no great movement can be carried out by organized bodies, yet by concentrated effort she has lately established a native school for girls, supported by her funds and directed by her intellect. Of course, this is no great thing in America, but in Syria this means a great deal; it means that the women have come to see the necessity of education, and the need of native schools, and that above all these they recognize the individual responsibility to work for the uplifting of the masses.

CHAPTER XII.—EDUCATION AND LITERATURE,

AS PRESENTED IN THE SUBORDINATE CONGRESSES.

EDITORIAL COMMENT—ABSTRACT OF AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE INTERNATIONAL KINDERGARTEN UNION, BY SARAH A. STEWART—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE ASSOCIATION OF COLLEGIATE ALUMNÆ, BY MARION TALBOT—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE GENERAL FEDERATION OF WOMEN'S CLUBS, BY LUCILIA W. LEARNED—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE NATIONAL WOMEN'S RELIEF SOCIETY, BY EMMELINE B. WELLS—ABSTRACTS OF PAPERS PRESENTED IN THE REPORT CONGRESSES, BY LAURA KIELER, BELLE GRANT ARMSTRONG, AND JOHN STRANGE WINTER (HENRIETTA E. V. STANNARD).

WITH the preceding chapter the report of the General Congress is closed. The remainder of this volume will be devoted to reports and addresses delivered in the subordinate congresses. Without these, the General Congress is to a degree unintelligible; for it is in these smaller congresses that one finds the springs from which the General Congress was fed. As all of the papers delivered in the latter could be classified broadly under a few heads, so all those given in the former can be brought under the same general divisions.

The degree to which the education of the American people is committed to women is indicated by the addresses given in the Kindergarten Congress. The opportunities for the higher education, the degree to which such opportunities are used, the conscientious application by college women of their developed powers to practical problems, and the sense of responsibility resulting from college training are admirably demonstrated by the address of Miss

Marion Talbot, concerning the Association of Collegiate Alumnæ. That the intellectual aspiration which characterizes young women of the higher circles in the United States to-day is by no means limited to any class or any country, is shown in the admirable papers relating to the education of women in Sweden, Germany, and in New South Wales, which were read in the Congress. The club, popularly known as a post-graduate school, is classified with other educational forces; and as the press is merely the platform from which public teachers can address the largest numbers of pupils and students, the report of a press club finds also here its proper place. When one realizes the degree to which the newspaper makes public opinion, and also considers the degree to which women make newspapers, one must feel it a public necessity on the one hand that women shall have every opportunity for education, that their own opinions may be intelligent; and on the other hand that they shall be equally with men amenable to law, that their opinions may be responsible.

The Conference Congresses were, as explained in the introduction (Volume I), quite informal, but they were among the most profitable meetings of the week. To indicate the catholicity of spirit with which such congresses were conducted, and the wealth of material which conference committees had to draw on, the programme as actually rendered in the Conference Congress on Education is appended to the report of the addresses given in the more formal meetings.— [THE EDITOR.]

THE INTERNATIONAL KINDERGARTEN UNION — ADDRESS BY SARAH A. STEWART OF PENNSYLVANIA, SECRETARY OF THE INTERNATIONAL KINDERGARTEN UNION.

The International Kindergarten Union is now one year old. It seems fitting that a statement be made of its aims and purposes, its growth, and its prospects for the future.

It was organized at Saratoga, in 1892, in the interests of concerted action among the friends of the kindergarten cause. As a beginning, four distinct aims were stated:

1. To gather and disseminate knowledge of the kindergarten movement throughout the world.
2. To bring into active coöperation all kindergarten interests.
3. To promote the establishment of kindergartens.
4. To elevate the kindergartner's standard of professional training.

As stated in the preliminary circular:

The principles underlying the kindergarten system are the groundwork of modern primary education. An intelligent interpretation of the philosophy and method is being presented by many independent workers in various parts of the world; something like a complete system of primary education is being slowly evolved from the repeated experiments of these investigators. Much of value to the world is being lost from the lack of coördinate effort and some common channel of communication.

The International Kindergarten Union was formed to meet this need. It seeks to unite in one stream the various kindergarten activities already existing. Its function is to supplement, not to compete with, to coördinate, not to supplant, the agencies which are already at work. It combines the advantages of central council and suggestion with local independence and control. Its mission is to collect, collate, and disseminate the valuable knowledge already attained, and to inspire to greater and more intelligent efforts in the future. It falls naturally into the spirit and method of the times, which is no longer that of isolated effort, but of concentrated, harmonious action.

In most of the States the kindergartens are outside of the public school system, and in the hands of private societies. It is obvious that an International Kindergarten Union can deal only with large units. It is hoped that all of the kindergarten societies in each State, whether public or private, will unite to form one State organization for representation in the International Kindergarten Union. The great advance which has been made in the growth of kindergartens in the recent past makes it hopeful that the time is near when there will be no State without such an organization.

The International Kindergarten Union is pledged to promote such organizations, and to the establishment of kindergartens. It invites coöperation from public and private schools, churches, and benevolent societies of every kind and grade, which have for their object the educational interests of little children.

The establishment of a high standard of training for the office of kindergartner has long been felt to be a necessity by those most intimately connected with the work. It is of first importance that some standard be reached that shall direct the future action of training schools in the preparation of teachers. The time is past when "anybody can teach little children;" we are no longer in the experimental stage. No position calls for more native ability and more thorough training. The kindergartner must take her place with other trained professional teachers, if she can hope to hold her place in the great army of educational progress; she must be able to see that principles are more than method, spirit more than form, and organic relations to other departments of education of vital importance to success in her own.

It will be the work of the International Kindergarten Union to prepare an outline of study, to advise its adoption, and to give aid and counsel whenever they are sought. The executive committee includes the leading kindergartners of this country and of Europe. Their experience and knowledge give ample security that wise counsel will be given in all questions of importance to the cause.

The immediate aim of the International Kindergarten Union for the coming year will be to prepare a fitting representation of kindergarten progress at the Columbian Exposition at Chicago in 1893. This time will furnish an occasion for an interchange of views and an organization of forces for future growth unequaled in the history of the world. An international congress is planned for this time, in which will be discussed questions of vital importance to the cause by the most eminent kindergartners of the world. Foreign correspondence is now being held to bring together products of the system in countries much older than our own. It is hoped that not only finished products may be displayed, in well-graded sequence, but that practical illustrations of method may be given with the little children present.

A provisional constitution was adopted, the terms of which were very simple and very elastic.

Each local center retains complete autonomy, and continues the activities which were begun before joining the general union.

So much for what was hoped to be done. Allow me to make a brief review of what has been done. It was early discovered that certain important changes must be made in membership and in dues. At a meeting of the executive board, held in Chicago in December, it was decided to recognize only cities as members in the International Kindergarten Union, with the exception of the original charter

members, and that dues for membership should be fixed as follows:

Each city branch shall pay into the general treasury twenty-five cents for each of its members.

Sixteen of the leading cities in the United States have joined the union, and two others are considering the matter. This means that all the kindergarten societies in each city have united to form a membership in the International Kindergarten Union. The cities are the following: Boston, Philadelphia, Washington, Providence, Wilmington, Albany, Buffalo, Chicago, Indianapolis, Cincinnati, Toledo, Cleveland, St. Louis, Des Moines, San Francisco, Smyrna (Turkey). These are called city branches of the International Kindergarten Union. Indications are given that foreign countries will also join the union. Most of them have responded promptly to the invitation to give reports of kindergarten progress in their countries, and have expressed hearty sympathy with the movement.

We are asked to answer the question, What is the advantage of an International Kindergarten Union? Or to put it in the words which I overheard from one of the members of our branch, "What am I going to get for my dollar?" Let me attempt to sketch briefly what I think one will get for her dollar; but first, let me say, the same arguments which can be urged for organization for any purpose can be urged with equal force for organized effort among kindergartners. The great word of the day is organization, and the reason for this is because the world has discovered that more can be done through combined action than through isolated effort; moreover, it is beginning to discover that more can be done through coördination than through subordination.

But in answer to the question of my timid, short-sighted little friend: First, then, it is a saving in the three primal values, energy, time, and money, which represents the first two, by frequent and complete circulation of the work of each branch of the union; each gains from the experience

of all. Each center is a new field of experiment and discovery; that which is of value can be published for a thousand almost as easily as for one. Each valuable experience in one branch becomes an inspiration and incentive to renewed efforts in another; an enthusiasm is created which carries the whole body much farther than isolated action ever can. There is strength in numbers. The moral sentiment of a multitude is infinitely more compelling than the opinions of one.

Again, it meets a need in woman's education which is paramount to-day; which is a training in organization, and power to act together by meeting for united action in the smaller centers for immediate ends; each will learn to coöperate with her peers and be led gradually by the most potent of all methods — experience — to the broader conception of the larger well-being, and finally, let us hope, to the highest conception of all the universal good. By the very force of woman's life her vision is limited to the near necessities which press so heavily upon her, but the day is at hand when from her isolated position in the family and the school she will be called to take also the view which links her with others in working for the general good. What better way for a kindergartner to learn this all-important lesson than to begin where she is, with the vital interests which she has most at heart, and organize to secure their success? This organized effort also may bring her in touch with the choicest literature of her profession. It is one of the chief aims of the International Kindergarten Union to select out of the whole field of literature that which will bear most directly upon her profession, and mark out courses of reading for general culture. It is at this point that the selective intelligence of the whole counts for the most for the individual. No one has time to read even a tithe of the mass of literature which is put forth upon the subject. We want to make a journal of journals, which will collect and disseminate the products of the best thinking of the world in the direction of the child's education,

and make it possible for every mother, kindergartner, and teacher to have this journal for one dollar.

Each also will have the published proceedings of all general meetings, the papers and discussions of live educational topics by the leaders in this department of thought, and so keep in touch with the most recent thought and latest discoveries. Each will have the motive and opportunity to contribute to the general fund her latest and best thought, and so it becomes a training in writing and literary skill, and each may feel that she is contributing her mite toward making a profession of education possible.

By united action the city branches of the International Kindergarten Union may become real estate owners; they can build an educational temple which shall be forever sacred to the cause of little children, where each society can meet for social and professional purposes upon common ground for united action. They can collect in this temple a library of professional literature for the general use of all. They may have courses of study that will meet the needs of all, and command the finest lecture talent in the field. All this has been done by smaller agencies, and for lesser ends than ours, and can be done again.

THE HISTORY, AIMS, AND METHODS OF THE ASSOCIATION OF COLLEGIATE ALUMNÆ — ADDRESS BY MARION TALBOT OF MASSACHUSETTS, SECRETARY OF THE ASSOCIATION OF COLLEGIATE ALUMNÆ.

There is nothing to be seen in this world like the beauty of the creation on the enchanted shore of Lake Michigan. This new power which Americans have developed to express the ideal and spiritual side of man fills one with awe and wonder, mingled with thanksgiving that such forms of beauty and grace can be conceived and perfected in this new world.

Rapid and wonderful as the development of the artistic

sense in this country has been, its forerunner has been the general education of the people — that education which is neither artistic nor technical, but which is the foundation upon which the solidity and permanence of our greatest works, both of art and of utility, must rest. The progress of education has been the most marked and the most rapid, happily, where it was the most needed — among the girls and women of the country. It seems but a span since the World's Exposition was held in Philadelphia. Even then, in one of the principal cities of this country — and what was true of that city was doubtless true of many — so low was the standard of education that no girl was taught in any public school any of the elements of the higher learning save a little Latin. No steps had been taken in 1876 — none, in fact, had been suggested — to prepare girls, as they may be prepared to-day, to pass the tests of the higher scholarship. Neither were they fitted, except in a most superficial way, to help forward the wonderful scientific and industrial development of the period. Fortunately, this defect in the training of girls was not universal in this country. After arduous effort, a few women had fitted themselves to take the courses of study at Michigan University, Cornell University, Wisconsin University, Vassar College, and a little later at Boston University, Wellesley College, and Smith College. Still, the number of these women was very small. They had in most cases taken their degrees in order to qualify themselves better as professional teachers. But time developed a new class of college women — women with more or less of competence and of leisure, who, having been trained while in college in definite aims, and in habits of constant and persevering industry, found themselves on graduation cut off by this training from the power to live on easy terms with women less systematically educated. The opportunity for acquaintance and coöperation with graduates from other colleges was necessarily limited. To an active and conscientious woman these questions soon become pressing — what

special value had a college training been to her individually, and how could she best help to forward the aims and ambitions of other students, as well as to bear that part in the life of her own community which was her evident obligation?

It seemed as if it should be the mission of the college-bred woman of the latter part of the nineteenth century, not only to secure for herself the highest intellectual training, but to make such use of that training as would commend itself to her own conscience, and would satisfy the claim of a higher civilization that she should have a share in uplifting the human race.

It was in the mind of Mrs. Emily Talbot of Boston that this ideal was first evolved into a definite working plan, under circumstances which should be narrated and become a part of the history of the association.

As the mother of two college-bred girls she had often pondered upon these conditions and difficulties opening before women. One day a young woman was announced who apologized for presenting herself without introduction, but, having heard of Mrs. Talbot's interest in college girls, she had ventured to call to see if she could get suggestions how to obtain a position to tutor a few hours weekly. Her family were unwilling she should teach in a school; in fact, were she strong enough, there was no absolute necessity to do so, but to obtain a small independent income was her desire, and within her power, if she could be put on the right path. The situation was carefully examined by question and answer, and thus was laid open a definite case of the attainments and ambitions of the modern type of womanhood, hedged in by the old traditions and prejudices. In that moment, as by an inspiration, the vision dawned of constantly increasing numbers of young women, with similar training and congenial tastes, who by organization and coöperation might advance educational methods, encourage girls in more definite aims, support the struggling student, formulate plans for original investigation, as

well as learn to work together in a common interest, with method and harmony and a spirit of self-sacrifice.

The vision soon became a spoken thought. Rapidly the idea was passed on from one to another of the few college women in Boston, and on November 8, 1881, a little company gathered in the hospitable halls of the Massachusetts Institute of Technology for the purpose of considering the advisability of forming an association. There were present seventeen women, representing eight different colleges. It may be well to mention their names, especially since the early interest shown by many of them has grown with time and proved the source of much of the influence and power which the association now exercises.

There came from Oberlin College, Anna E. F. Morgan, '66; Ellen A. Hayes, '78; Margaret E. Stratton, '78. Vassar College, Ellen H. Richards, '70; Florence M. Cushing, '74; Alice Hayes, '81. University of Michigan, Lucy C. Andrews, '76; Alice E. Freeman, '76; Mary O. Marston, '77. Cornell University, Mary H. Ladd, '75. University of Wisconsin, Maria M. Dean, '80; Alma J. Frisby, '78. Boston University, Sarah L. Miner, '77; Marion Talbot, '80. Smith College, S. Alice Brown, '81. Wellesley College, Harriet C. Blake, '80; Edith E. Metcalf, '80.

In accordance with a notice sent to all alumnæ of the eight colleges thus associated, residing in New England and New York City, sixty-six women met at Chauncy Hall School in Boston, on January 14, 1882, and adopted a constitution and elected officers.

At the meeting of the association held on March 11, 1882, the first after its organization, the president, Mrs. Jennie Field Bashford, addressed the association and outlined its work. The records contain the following abstract of her address: "She said the members have organized in order better to utilize their privileges in personal education and to perform their duty in respect to popular education. The immediate objects of the meeting may properly be the discussion of topics of common interest, especially those relat-

ing to educational matters, and methods of comparative education. It was suggested that a bureau of supply be established, through which members wishing employment and those seeking educated women to fill responsible positions might be brought together. Departments may be formed, devoted to the study of subjects which are frequently neglected in the ordinary college curriculum, such as sanitary science and political economy. The interchange of thought and friendly relations between graduates of different colleges will be most beneficial and helpful."

During the first two years the number of associated institutions was increased by the addition of the Massachusetts Institute of Technology, and of Wesleyan, Kansas, Syracuse, and Northwestern universities. The University of California was admitted in March, 1886, and Bryn Mawr College in October, 1890, making the total number up to the present time fifteen only. The membership has increased to one thousand five hundred and thirty. It is well to record these facts, for the statement has gone abroad that the Association of Collegiate Alumnæ is made up of all graduates from the colleges and universities of the United States which are open to women. Many institutions besides those united in this association are doing honorable service in behalf of the education of women, and it would be as presumptuous for the association to attempt to represent all the collegiate work of women as to maintain that its membership list typifies exceptional intellect or attainment. We know only too well that many of the women in our colleges have had but small share in the broadest culture and widest social privileges of to-day. But the intellectual training which they have enjoyed gives them an appreciative interest in all the work of the world, and has placed upon them an added obligation to use their powers in the faithful fulfillment of the every-day duties of life, even if they can not aspire to the few places in the roll of honor set aside for genius.

The element of variety, which is a peculiar characteristic in the membership of this association of graduates, is the source of much enjoyment and satisfaction. The spirit of loyalty to one's alma mater is not lessened by contact with representatives from other institutions, but is supplemented by a broad interest in collegiate work, and a generous appreciation of efforts made by other colleges.

Members who have had an occasional opportunity to attend the meetings of the association, and to take some part in its work, were so impressed with the stimulus coming from organized action that they took measures toward the formation of local branch associations. The first organization of this kind was the Washington branch, which was formally recognized on October 25, 1884. Since that time the number has rapidly increased, and sixteen branches are now carrying on effective work.

The delightful relations which exist between the branches and the parent association, and the spirit of good will which they show toward each other and the common cause, make them a strong factor in the influence of the association. The only law which limits their freedom is that which makes the requirements for regular membership alike for all. In other respects they are free to decide for themselves upon lines of work and methods of administration. Under their auspices a large number of clubs for graduate study have been formed, dealing with such subjects as sanitary science, domestic economy, political science, pedagogics, social science, Latin, German, Greek, classics, English literature, English, modern poetry, fiction, general, local, and American history. In some of these clubs the quality of the work done has been so high as to receive recognition and be accepted as regular graduate work by some of our leading universities.

The encouragement of graduate study has not been limited to the branches. The association itself has from the outset given special attention to the subject, and many papers have been read and circulars issued describing in detail opportunities for advanced study in this country and

abroad. A peculiarly important result of activities in this line has been the establishment of fellowships. No work more far-reaching in its influence can be undertaken than the maintenance of fellowships. Members must all feel great pride and pleasure in the fact that they are annually giving to two women opportunities for advanced study and research which but a few years ago the wildest fancy could not have imagined. In 1889, the Western Association of Collegiate Alumnæ, which had been organized in Chicago a few years before, was merged into the Association of Collegiate Alumnæ. It brought with it the noble record of having sustained two fellowships in the University of Michigan, which had been held respectively by Miss Ida M. Street and Miss Arlisle M. Young. The following year a European fellowship of five hundred dollars was maintained and awarded to Miss Louisa H. Richardson. So important did the work seem that the association then decided to support still another fellowship of the value of three hundred and fifty dollars for study in an American university. The holders of the European fellowships since Miss Richardson have been Miss Ruth Gentry and Miss Alice Walton, and of the American fellowship Miss Alice Carter and Miss Susan B. Franklin. A partial fellowship has also been awarded to Miss Julia W. Snow. The record seems small. Its importance, not to the women only who directly share its privileges, but to womankind everywhere, is unbounded. It is impossible to make too strong an appeal to every member to see that the work is loyally sustained and enlarged during the years that are to come.

It is significant that, from the outset, the association has laid special stress on the necessity of a sound physical basis for mental growth. The first paper presented before it was on "Physical Education," and its first work was the publication of a circular tabulating the work done in physical education by the nine institutions then represented in the association. It pointed out deficiencies in their systems, and made suggestions, first, to parents; second, to govern-

ing bodies which grant degrees to women; and third, to women studying in those institutions. It is gratifying to note that some of the defects existing at that time have since been remedied, as may be seen from the tables prepared for the exhibit of the association in the Department of Liberal Arts of the World's Fair. The most important work, however, in this direction has been the investigation of the effect of college training on the health of women. The method employed was to send circulars to the women graduates of the colleges and universities belonging to the association. These circulars demanded specific answers to a long list of questions with regard to the health of each graduate before, during, and after college life. The questions were prepared with great care, and were heartily indorsed by physicians and other experts. Thirteen hundred and fifty circulars were distributed, and over seven hundred were returned — a large proportion, according to the testimony of statisticians. The information thus obtained with care was tabulated by the Massachusetts Bureau of Statistics of Labor, and strict impartiality in the conclusions drawn was in this way secured. The untiring zeal of the committee, under the able direction of the chairman, Miss Annie G. Howes, was the means by which a valuable and difficult piece of work was accomplished, whose interest and significance seem to increase as time passes. All friends of the better education of women rejoice that the tendency of the testimony was that systematic mental training helps, not hinders, bodily health.

The statistics showed that the conditions of life during childhood and the years just preceding college life have an important influence. The association has therefore devoted considerable time to the consideration of the general subject of health. Various aspects have been discussed in papers on "Physical Training in Preparatory Schools, with Special Reference to Habits of Sleep and the Relation of Diet to School Life," "Physical Training as a Factor in Liberal Education," "The Effect of the Amusements and

Occupations of Girls on their School Life," "The Study of New Methods of Physical Education at Wellesley College," "The Development of Children."

Following close upon the investigation of the health of women college graduates, came the publication and distribution of a leaflet calling the attention of parents, guardians, and teachers to some of the chief hindrances to the development of healthy bodies in school-girls, and suggesting remedies. In connection with this an effort was made to obtain in a statistical form some definite information in regard to the life of school-girls before entering college. Although planned with great care, this effort was not fully carried out. The same may be said of a proposed investigation into the causes which lead girls to abandon the college course before its completion, with the special purpose of ascertaining the effects of varying physical conditions on the mental life, and of seeking to point out those factors which tend to lessen the benefits of thorough intellectual training. Many of the preliminary steps have been taken by the committee in charge of the work, but it is obvious that a great deal of labor is involved, and much time must elapse before any definite results of the inquiry can be made known.

These discussions and investigations made the fact clear that hand in hand with the study of school-life should go a similar study of infancy and childhood. Accordingly, in the fall of 1890, steps were taken providing for the presentation of a plan by which those members who were interested could unite in a systematic study of the development of children, with special reference to securing the best basis for their later intellectual life. The special committee has studied the problem with diligence and care, and has had the active coöperation of eminent specialists. The schedules for observations on child-life which have been prepared are now ready for use, and it is extremely desirable that as large a number of careful and intelligent observers as possible should join in the study.

In January, 1883, a communication was received from the Massachusetts Society for the University Education of Women, asking the association to establish a teachers' registry for college-bred women. After careful deliberation it was decided to be impracticable to carry out the plan at that time. The members of the association, however, did not lose sight of the suggestion. The idea, as developed, has been somewhat modified, as the result of experience, observation, and discussion. Papers on "Industrial Education," "Occupations and Professions for College-bred Women," "Work for Women in Local History," "Librarianship as a Profession for College-bred Women," "Occupations of Women College Graduates," "Sanitary Work for Women," "Women in Philanthropic Work," "The Relation of College Women to Progress in Domestic Science," "Educated Women as Factors in Industrial Competition," "The Relation of College Women to Social Need," have shown that many and varied opportunities for useful employment are open to women. As recently as the time when the suggestion to establish a teacher's registry was made, teaching seemed the one occupation open to all women graduates, regardless of their fitness or ability. The changed condition of affairs made it essential that the association should join in the endeavor to elevate the profession of teaching by making known other occupations to women who feel themselves unqualified for teaching, but look upon it as their inevitable vocation. In 1890 the plan of conducting a bureau of occupations was adopted, and, under the able management of Miss Eva M. Tappan, much good work has been done, which may be still further extended in the near future, if the members should do all in their power to increase its efficiency and make known its aims.

Papers on "Women's Gifts to Educational Institutions," "Endowments and Needs of Women's Colleges," "Work of Alumni for Their Colleges," "The Idea of the College," and "Educational Progress in America," have corroborated

the observation and experience of nearly every member of the association, and have shown the importance of endeavoring to attract public attention to the financial needs of American colleges and universities. A glance at the list of institutions legally termed colleges, which is given in the report of the bureau of education, is a sufficient proof that *better* colleges, not *more* colleges, are demanded. The committee on endowment of colleges has the difficult but important task of representing the association in its desire to strengthen already existing institutions for women, and to discourage the establishment of institutions with inadequate endowment. Their work is one which can and should be sustained by each and every alumna.

A bureau of collegiate information has been established, under the direction of Mrs. Kate Morris Cone of Hartford, Vt. Its aim is to gather information on the various topics allied to the higher education of women, for the use of persons making investigations into the different phases of the subject. There is a great demand for articles which treat this subject from the point of view of fact rather than of theory. The coöperation of the members is needed in supplying the bureau with information of a definite character, in order that its usefulness to inquiring correspondents may be constantly increased. Closely allied with this work is an attempt to make a complete bibliography of the literature pertaining to the higher education of women. This piece of work is nearly complete, largely owing to the assiduous labor of Miss E. P. Huntington, and it is very desirable that its early publication should be secured.

It is interesting to note a movement which, though not strictly one of the forms of activity carried on by the association, is a direct outgrowth of the spirit and purpose which has been fostered by the organization of collegiate alumnæ. At one of the meetings held in Washington, a paper was read by Miss Alla W. Foster, on "The Relation of Women to the Governing Boards and Faculties of Colleges." No definite action on the subject was taken, but since that time

several positions of trust, both on governing boards and faculties, have been opened to women. Realizing the seriousness of the responsibilities which have been intrusted to them, the members of this association living in and near Boston, who are serving as college trustees, have held several conferences. Five women, representing the governing boards of four different colleges, have joined in the discussion of such subjects as the organization of boards of trustees, methods of financial administration, the selection and appointment of teachers, the relation of alumnæ trustees to alumnæ associations, and the status of special students. So much benefit has been derived from the frank and full discussion of these subjects that this group of women has been asked to serve as a committee on collegiate administration, for the purpose of making still more effective the influence which this association is striving to wield in behalf of progress in collegiate education for women.

It must be evident that the aim of the association, viz., to unite alumnæ of different institutions for practical educational work, has been attained by simple and direct methods. Its influence has been quietly but constantly growing. Among the many convincing proofs that the existence of the association is justified, are the facts that its members are exempt from certain examinations at Oxford University, England; that an appeal has come from a high official of the government in India to place the resources of the association at his service in an attempt to reform their educational system; and that the data and information we have collected and can command are constantly sought by educational experts.

In seeking for the factor which has accomplished this result, we find it has been a strict adherence to the fundamental principle of the association. The members of the association, while working as individuals in other organizations for many and varied objects, are here bound by one tie; and great as are the temptations to divert the strength of this association from its legitimate field, the members

have refrained from doing so, and by a concentration of effort, which otherwise might easily be squandered, have won respect and confidence, which should be jealously guarded and steadily increased by the faithful loyalty and personal interest of every woman within its ranks. It is of course impossible to record the many friendly ties which have been formed, or the helpfulness of the social relations between members, but all these circumstances, no less than more definite intellectual activities, prove the value and importance of the association.

Henry Drummond has said, "The kingdom of God is a society of the best men working for the best end, with the best methods," and he pleads for its realization in the daily activities of mankind. It is not too much to say that the aim, the method, and the spirit of the Association of Collegiate Alumnæ should be in harmony with this thought.

Results of Club Life Among Women Upon the Home — Address by Lucilia W. Learned of Missouri.

In judging of any work so new to woman as work in intellectual clubs still is, it is only fair to regard tendencies and possibilities as well as actual accomplishment.

By a process of stern experiment through ages of barbarism and centuries of growing civilization, it has come to be one of the settled convictions of the race that the reciprocal love of one man and one woman, with equal morality and equal intelligence for both, makes the best foundation for that fairest blossom of human life — the home. This is why Goethe said that monogamy is the highest achievement of civilization; it makes possible the home, which is the source of all private morality and the safeguard of public virtue.

The home is by common consent woman's sphere; in it she has a rounded whole of her own. Whatever other spheres she may rightly enter and fill with her activities,

here is her first and most important province. The home, whatever it is, becomes the doom of every child born into it — makes or mars the happiness of all inmates; within its walls civilization is always advancing or declining. I think it was Balzac who said that when man had civilized all else, woman would be the last to be civilized by him. If this be true, it can only be because in that part of his nature most nearly concerning his relation to woman, man himself remains longest a savage. But, while freely admitting that in some departments woman seems to be a laggard in the civilizing process, we do not grant the premise implied in Balzac's remark, for it is not so much man that civilizes woman as it is woman that civilizes and educates man. Who, in the home, receives earliest her love and care? The new-born child. Who trains him — "young savage in his age of flint" — if not the mother? So that, when as husband he begins a home of his own, his wife receives him civilized or barbarous, according as some woman has made him the one or the other. From that time forth no growth into higher civilization is possible that does not come to each in and through that of the other. Love and equity, those infinite, omnipotent forces, are the great civilizers that should work in every home.

What does the home need that club-life can give it through women?

No one doubts that the average home needs much to lift it from the plane of matter and physical drudgery; much to infuse into it a higher element of intellectual and moral life. It needs other and larger interests than those relating to provision for the body's comfort and well-being; it needs finer pleasures than the ordinary amusements of society bestow; it requires on the part of the wife, the mother, the sister, some share in the larger knowledge, the larger activities, responsibilities, duties, even anxieties, that develop a noble womanhood. In truth, the woman in the home needs "all the aliment given to heroic souls to increase heroism," if she is to train heroes. If woman is to

be an ennobling and intelligent influence in the civilization of the present day, she must breathe the atmosphere of the large common life that man has for ages enjoyed.

Once, whenever a wedding took place, it was "serfdom and sovereignty that joined hands in marriage plight," and then the family lungs had but one lobe, the family breathed only through the lord and master, and received as much vicariously of the outside knowledge as his generosity and graciousness allowed. Now comes an epoch which has been styled, with that mild flavor of ridicule which very good men love at times to use, "the ladylike era, when women have it all their own way." True it is that noble privileges are opening to girls, such as make us wish (as the French woman said to Chateaubriand) "that we could be our own descendants;" and we are steadily departing from any ambition to merit both parts of the Abbé Choisel's saying in praise of the Duchesse de Fontanges when he called her "beautiful as an angel and silly as a goose." Woman is leaving her seclusion, which, even when lovingly guarded, she has not found enchanting, and is taking her place side by side with man in the enjoyment of the free air of the uplands of intellectual life.

Nor shall the home with all its intimate and dear relations suffer thereby. It shall be immensely the gainer. Think of the gain when, in place of petty aims, small ambitions for dress and ornament, trifling gossip that consumes heads and hearts, a woman substitutes high purposes, large themes that awaken thought, that lead to action for the common good, subjects that take her out of the fogs and vapors of selfishness, and stir all that is good in mind and soul! There is no danger that all this, though it bring new duties, will develop anything but a higher sense of her responsibility in the legitimate business of the home. Where hitherto she may have been a leader in gaiety, in the dance, in progressive euchre, in all amusements and frivolity, she fits herself, by good work done in the club, for leadership in the highest pleasure of life — intelligent

conversation. In the club she may learn much of the general affairs of the world's life, something of business, of science, of history, of government, so that she shall not seem ignorant to her own sons, nor sit a silent and uninterested, because ignorant, listener when men speak of these important matters.

In our busy and complex modern life men are more and more engrossed in business. The need is, therefore, greater for women to see that the conversation in the home does not either run to "shop" —as the phrase goes — or dwindle into feeble gossip and uninspiring chat. "We have had Socrates for conversation in our house for three months," said a lady, a member of a club for the study of Greek and Roman ethics. "Indeed," said a gentleman, "I think that much better than talk about the prices of vegetables or the last new thing in gowns."

A second need of the home is that women should learn a spirit of coöperation. If ever the day comes when anything like coöperative housekeeping is possible — and how much something of the kind is wanting to relieve the strain of housework! — it will be when women have learned by the apprenticeship of the club to lay aside insistence on non-essentials — when they have learned a self-surrender that comes of self-development and harmonious work for common good. "Not home less, but humanity more." When the somewhat superficial education begun by the club is continued so that every club-woman becomes as it were, a resident student in the university of life, educated by actual participation in functions of wider scope than the home affords, free to follow her own instincts of culture and ease, then woman, no doubt in some respects up to the present time a "fair barbarian," will learn to suppress the passion for personal ornament and display that exhausts the family purse and too often "animalizes the taste." Then her home will be one into which it will be an honor to be introduced, and to make her acquaintance will be a help to a liberal education.

WESTERN WOMEN AUTHORS AND JOURNALISTS — ADDRESS BY EMMELINE B. WELLS OF UTAH.

In colonizing a new country, especially one barren and desolate, one would naturally suppose that there would be very little poetry in the atmosphere or in the hearts of the women who had endured all the trials and privations incident to a journey through an unknown country. Indeed one would think there would be as a natural consequence a barrenness of ideas; but the grand and lofty mountains with snowy caps, the almost impassable cañons, the howling coyotes, the profound and wondrous silence of the great desert, the dead inland sea, all these gave the rude materials to both prose writer and poet.

When the emigrants reached the great Salt Lake, when the dear old flag was unfurled and floated to the breeze for the first time on Mexican soil from the lofty pinnacle of Ensign Peak, the heart of the poet-patriot, Eliza R. Snow, burst into a song that immortalized the glorious and significant event.

From that time the spirit of poesy, crude perchance compared with the finished songs and hymns of those whose lives were cast in more pleasant places, yet rich enough in rude imagery and true to life in that which touches the depths of the human soul, flourished. And so it was that woman made more endurable the lives of scarcity and privation because the germ of poesy, the divine sympathy with nature in its wildest, its serenest and most plaintive moods, found response in the heart of woman, whose prophetic inspiration wove the stirring and pathetic themes into song and story. The very wildness and barrenness of the Rocky Mountain region forced from the lips and pen of the poet the utterances that urged the people on and helped them to fulfill the simple duties of every-day life. The singers were unconsciously interpreting the thoughts of the weary pilgrims who were opening up a great high-

way across the American desert to the Golden Gate of the Pacific Ocean.

As soon as possible in 1850, three years after the arrival of the pioneers, a newspaper was published, *The Deseret Times*, and women contributed to its columns both prose and verse; but the idea that a woman's paper should be established seemed to have a spontaneous origin, and on the first day of June, 1872, the first copy of the *Woman's Exponent*, a semi-monthly paper, was issued, with Lulu Green Richards, and afterward Emmeline B. Wells, as editor. This opened a new avenue for women poets and writers that has developed much talent through the twenty-one years of its publication. This was the first woman's paper west of the Mississippi, except the *New North-West*, in Portland, Ore., and about the same time that the *Woman's Exponent* appeared in Utah, *The Golden Dawn* was established in San Francisco. These three were the pioneer women's papers of the West.

The *Exponent* has given a fine opportunity for women to express their views upon all subjects, and has made a record of charitable, industrial, and professional work among women in the West, and of current matters and events of importance that have been invaluable in our woman's work for the Columbian Exposition.

The poems of Sarah E. Carmichael, one of our Utah girls, have been so widely celebrated that William Cullen Bryant selected from her works for his edition of "Poets of America." Among the women who have been fortunate enough to bring out books of prose and verse must be mentioned Augusta Joyce Crocheson, who issued "Wild Flowers of the Desert," and one book for children. Hannah T. King, an English woman, published "Songs of the Heart," "Scripture Women," and an "Epic Poem." Other women, lists of whose books would fill pages, have published books of their own writings and translations from the German. Of those who have contributed largely to the newspapers and magazines in Utah, of which we have a large number, are Emily Hill Woodmansee, Ellen B. Ferguson, Berley La-

monte, Josephine Spinner, Annie Wells Cannon, Ellen Galeman, Martha A. Y. Greenhalgh, Mary A. Freeze, Ruth M. Fox, Lillie T. Freeze, and a host of others.

EDUCATION OF THE SWEDISH WOMAN — REPORT BY LAURA KIELER OF SWEDEN.

A deep love of knowledge is a distinguishing feature in the character of the Swedes. To promote education, larger sums are sacrificed in Sweden than in other European countries, in proportion to the insignificant national property of the country.

The Swedish woman has not manifested less love of knowledge than is attributed to her nation. She has always been trying to obtain a degree of knowledge as high as the customs and the laws of the country allow. Though the time of the female sex has chiefly been filled up with practical occupations, several women of learning are mentioned in our chronicles, and some school education has for centuries been considered necessary for woman. In the middle of this century claims arose for a higher standard in the education of women. The national school education has always been the same for both sexes. The object of the national schools is to give the rising generation the first elements of an education. These schools correspond to the primary and grammar schools here in America. The establishment of such schools goes as far back as the end of the sixteenth and the beginning of the seventeenth centuries. By the ordinance of June 18, 1842, it was settled that in each parish there should be at least one school with a duly approved teacher, and that the attendance should be compulsory. Between the years of seven and fourteen the children are said to be in the school age.

The national schools impart instruction in the Swedish language, religion, writing, arithmetic, geography, Swedish and general history, geometry, natural history, needlework,

drawing, singing, and gymnastics. In the upper classes cookery has begun to be introduced since 1889.

Besides these there are so-called continuation schools, the object of which is to give, in one or two years, further instruction to those pupils who, with good testimonials, have passed the national school, and wish to increase their knowledge for practical purposes.

Sixty-one per cent of teachers in the national schools are women. In the country the salary for male and female teachers is the same. In Stockholm a female teacher has about two-thirds as much as a male.

Those parents who do not wish to send their daughters to the national schools, and who want them to get a knowledge of foreign languages, either send them to the higher girls' schools, which are entirely private undertakings, or to private classes, or else they have them taught at home by governesses. In our country there exist at the present moment about one hundred and twenty-four large higher girls' schools. Connected with most of our girls' schools is a preparatory school with two or three classes receiving beginners, generally at six years of age. The higher school proper has, in the large towns, mostly eight classes, of one year's duration each. At some schools there exists, connected with the higher school proper, a so-called continuation school, having for its object, first, to prepare for admission to the university; or second, to prepare for the training college; or third, to impart knowledge necessary for a general education, or else required in practical occupations. The higher schools impart instruction in the same subjects as the national school, and besides in French, German, and English.

Of late great attention has been devoted to the hygienic conditions of schools. At the larger ones school physicians are appointed, partly in order to superintend the hygienic conditions in general, partly to examine the state of health of the pupils, and judge whether they may be admitted to gymnastics. The pupils are drilled every day in Ling's

gymnastics. The instruction in the girls' schools is chiefly managed by lady teachers. For the training of female teachers there are six training colleges, all founded by the state, and with instruction quite free of cost.

For grown-up girls we have schools called "The People's High Schools for Women." The pupils of these schools belong chiefly to the farmer class. There are no entrance examinations, but as a rule the pupils are presumed to possess the standard of knowledge imparted in the national schools. The movement for this kind of school began in Denmark. The Swedish schools have developed themselves, however, independently. The first school for women of this kind was founded in 1869. Now there are thirteen. The subjects of study are the Swedish language, history and geography, free lectures on ethical and religious subjects, hygiene, knowledge of natural science, dairy management (the outlines), arithmetic, domestic bookkeeping, singing, gymnastics, and needlework.

The time of instruction covers the three summer months of May, June, and July, during which period the homes of the farmers are considered most able to spare their young daughters. The school, always being situated in the country, does not remove them out of their ordinary conditions of life, which remain at school quite as simple as at home. The people's high school is a home to its pupils — a large, good, loving home, where the most intimate intercourse of thought and feeling exists between teachers and pupils. The country people of the neighborhood enjoy coming there to refresh themselves from their every-day toil by listening to the singing and the lectures. In this way the school becomes the center of its neighborhood. The country girl, when returning home, carries with her increased knowledge as well as increased practical abilities, and in addition a mind opened and made receptive to wider views.

The superior education of women the state has seen to by conferring upon women the same rights as upon men

for studying at the universities. The two universities of Sweden, that of Upsala and that of Lund, were founded respectively in 1477 and 1668; from both the female sex was excluded until the third of June, 1870. Then a writ was issued conferring upon women the right of passing the examinations for the university, and of matriculating at the universities, and of following the profession of a physician. Since that time the number of female students has been increasing from year to year. The examination for the university is passed either in the classical or in the mathematical division.

The classical division comprises the following compulsory subjects of examination: Swedish composition, theology, Latin, French, German, mathematics and physics, history, geography, botany, and philosophy. Optional subjects are: Greek, Hebrew, and English; one of these languages is, however, obligatory. In the mathematical division classical languages are not studied, but the requirements of knowledge in the three modern languages, in mathematics and in physics, are greater than in the classical department; and besides, chemistry has to be studied. Most of the women have passed their examinations in the classical department.

Of the young ladies who have passed the examination for the university, only about thirty-eight per cent have matriculated. Some have gone back into private life, and some have found employment as post, railway, or bank officials, or else as teachers. The theological faculty in the university is not open to women. At the faculty of jurisprudence there are several examinations, out of which the one for "candidatus juris utriusque" is the principal of those most commonly taken. This examination has been passed by only one lady, Miss Etta Exchelsson.

The course of study in the medical faculty extends from seven to nine years from the time of matriculation. Only two ladies, the Misses Widerstrom and Anderson, have hitherto finished their medical studies and are practicing as

physicians, but a considerable number of women are studying medicine. The medical faculty in Stockholm is open also to ladies, and follows the same rules for the examinations. The philosophical faculty is divided into a philosophical section and a mathematical-scientific section.

The examinations within both these sections are:

First — Baccalaureate.

Second — Licentiate.

A licentiate, after having written a scientific dissertation and successfully defended the contents of it against opponents chosen by the university, is created "Doctor of Philosophy." About twenty-three women have passed the examinations first mentioned, whereas the licentiate has hitherto been passed by only one woman, Miss Ellen Fries.

The faculty of science of Stockholm, founded in 1878, has, like the faculty of philology of Gothenburg, founded in 1890, from the first opened its lecture halls to women.

Langa Kovalevsky, a well-known Russian mathematician, was for years attached as professor to the former.

THE NEW ENGLAND WOMAN'S PRESS ASSOCIATION — REPORT BY BELLE GRANT ARMSTRONG OF MASSACHUSETTS.

The N. E. W. P. A., as we long ago shortened its cumbersome name to read, was one of the first woman's press associations formed in this country after the International Woman's Press Association had its birth. The rather feeble life of the latter began in New Orleans when a number of newspaper women, finding themselves there at the exposition, had the inspiration to bind themselves into a fraternal body. If their actual life did not get much beyond the paper upon which it was recorded, the spirit lived on.

The secretary of this International Press Association of Women was Mrs. Marion A. McBride of Boston. She was one of the first newspaper women in the East, and is one of

the ablest of the guild. She has unusual executive ability, and this, during the past few years, has been turned to the propagation of the theories and possible practices of domestic science. To Mrs. McBride we owe the New England Woman's Press Association, or at any rate its foundation. In November, 1885, half a dozen newspaper women of Boston met at her call in Mrs. Sallie Joy White's room in the Boston *Herald* office. Besides Mrs. McBride and Mrs. White there were present Mrs. Merrill, then Miss Hatch; Mrs. Cora Stuart Wheeler, now well-known for her lectures as well as for her pen work; Miss Helen M. Winslow, and Miss Grace W. Soper. From this beginning the association, then and there formed, grew into a prosperous body, and one that is now among the prominent women's organizations of Boston.

To quote from the constitution:

> The objects of this association are to promote acquaintance and good fellowship among newspaper women, to elevate the work and the workers, and to forward by concerted action through the press such good objects in social, philanthropic, and reformatory lines as may from time to time present themselves.

It is but fair to say that, as we have grown older, the rather conceited notion of our youth as to elevating the work and the workers, while meant no less now than formerly, is nevertheless expressed less effusively. In the revised version of our constitution, now in the hands of a committee, the aim to elevate is to be read between the lines instead of upon them. The skeleton of any body is a mass of dry bones. How clothe them in any manner that shall properly be labeled a report, and yet hope to give them interest for you?

If I could usher you all, as it would give me much pleasure to do, into one of our monthly literary meetings and high teas, I could imagine, upon occasion, your having a sufficiently pleasant time to warrant you in feeling that at any rate the social element of the club is successful.

"The elevation of the work and the workers," was never

undertaken upon any definite lines of action. The meetings have always been planned to be productive of "sweetness and light" for all who attend them, and at this intangible means of improvement, personal and impersonal, the effort rests.

A good deal has been done indirectly, and in some cases directly, "to forward by concerted action through the press such good objects in social, philanthropic, and reformatory lines as from time to time present themselves." To name but a single instance: It is due to the members of the New England Press Association, led by Mrs. McBride, and to Mrs. M. R. Charpiot, the founder of the first home for the reformation of intemperate women, that matrons were introduced into the Massachusetts police stations. It is a compliment to our possible usefulness that rarely is any public undertaking set on foot without our being invited — often importuned — as a body to lend our aid to the movement.

During the past three years, instead of holding one meeting a month as formerly, we have held two meetings each month from October to June, inclusive. On the first Wednesday there is an afternoon session of an hour or two for business. On the third Wednesday we meet in the afternoon to hear a paper; this is followed by a discussion and an informal reception. High tea, that is practically a dinner, follows, and in the evening there is an informal programme of music, story-telling, etc. The literary meetings are in charge of a committee elected annually, each member of which is responsible for one monthly meeting. Without there being any hard and fast rule in the matter, it is customary to devote one paper to art, another to literature, one to the home, another to science, etc. Members have the privilege of inviting guests to the literary meetings and teas by paying the supper assessment out of their own pockets. We also frequently entertain guests of the association.

The New England Women's Press Association has no

headquarters of its own, and maintains none. We hold our meetings, and have done so for years, in the Parker House, one of the leading down-town hotels. The matter of having club quarters of our own that should be kept open all the time, as are those of the men's press club, has been taken under advisement from time to time, but does not promise soon to bear fruit. The feeling on the part of the objectors is that women, having many more side issues to their lives in the way of domestic ties than men have, have not the time to enjoy a club-house or club-rooms as men do; that they have not the time to look after them, etc.

The initiation fee of the New England Woman's Press Association is three dollars, and the annual assessment thereafter is two dollars. Supper each month costs one dollar a plate. The association is not self-supporting, and from time to time money is raised for the treasury by giving a theatrical matinee by professionals given out of compliment to the association; by a course of lectures under the auspices of the association, etc. The actual club expenses for bare existence would be met undoubtedly by the association fees, but extra money is needed from time to time, as for the contribution we sent to the sufferers by the Johnstown flood, the fund for the projected home for journalists, etc. The New England Woman's Press Association started with six members in the fall of 1885, increased to thirty during the first year, and now has one hundred and seventy members. We became an incorporated body under the laws of the State in the autumn of 1890.

Our membership includes all grades of workers, from the young reporter whose first assignment may be to write a stickful about a fair, to women who own and publish their papers. Perhaps one-third of our members are on the staff of daily or weekly journals. By this I mean that they give all or nearly all of their time to the work done by them for these journals. The balance of the membership is made up of free lances, who write for different publications, and may or may not be regular contributors to some one or more

papers or magazines. In the general run of newspaper work, outside of regular court and sporting department work, there is, I think, no phase of newspaper work that is not represented by some worker among our members. Of course the majority of newspaper women are still doing, for the most part, either general reporting or special department work, exclusive of financial, political, and other supposedly masculine specialties. But the tendency is more and more to allow women to do anything they can do, and managing editors are finding out that all women can do something, and that some women can do pretty nearly everything.

Newspaper women can do some things better than newspaper men can do them, and some things as well as the men can do them, and in some respects they are, by reason of special deficiencies, less valuable than men. Sometimes a newspaper woman "beats" a man on his own ground, as did one member of the New England Woman's Press Association when she succeeded, by very reason of her being a woman, in getting certain evidence in a famous murder case, which men had been sent to get and failed to find.

I do not defend the present inflated style of journalism that calls for such work. I refer to the fact as one of interest in placing the value to newspapers of woman's work, and to show that the profession as represented in the New England Woman's Press Association is catholic in its personnel.

THE WRITER'S CLUB — REPORT BY JOHN STRANGE WINTER (HENRIETTA E. V. STANNARD) OF ENGLAND.

For some years a great want was felt among women journalists in London, of some convenient and suitable place where they could have a foothold of their own, so as to be able to work, rest, and see papers, meet their publishers or editors on business, and enjoy in general the advantages

which a man enjoys at his club. There were several women's clubs already established in London, but none in the vicinity of the Strand and Fleet Street, which are the two great centers of both press and publishing business in this country.

In September of 1891 a number of women, interested in various kinds of literature, met together at the offices of the Incorporated Society of Authors, to consider the feasibility of starting such a club, to be kept strictly in the interests of women writers, and with a subscription so moderate that all those who most sorely needed such a haven of rest might not be debarred from it by reason of too great an expense. It was then definitely arranged that the club should be started at the exceedingly modest subscription of one guinea per year, with an entrance fee of a similar sum when the number of members should have reached a given point.

It was also arranged that the members living in the country, and therefore not likely to frequent the club as much as the town members, should pay a subscription of only half a guinea, with an entrance fee of the same amount.

It is almost needless to say that such a club as this was not started without considerable opposition, while ridicule was freely poured out upon the idea. We were told that women did not need such an institution; terrible pictures were drawn of hearths desolated, married happiness ruined, children shamefully neglected, and other horrors which would inevitably arise through the formation of this unholy and wicked thing.

One distinguished woman author wrote, that she did not consider that women were "clubable" creatures; another wrote to me saying that if we could secure the very best men authors she would be pleased to join, forgetting, perhaps, that the very best men authors might not have been willing to admit her to their brotherhood, for men in this country have a way of cheapening the work of women in a

manner which is anything but flattering to the sex in general. Another lady wrote that she did not think women needed a club of that kind, because she had a private room at the office of her particular paper, forgetting that there are thousands — or if not thousands at least some hundreds — of women, who are not so blessed in their daily toil for bread. In short, all the opposition possible to pour on such an undertaking was poured out with an unstinting hand upon the Writers' Club. In spite of this, however, the founder, Miss Frances Low, kept pluckily to her original idea, and a good many promises of membership were booked at the first two meetings; and then the work of drawing up the rules and of finding premises was proceeded with in earnest.

Among those who joined us and helped the club along more than any words of mine can tell, was Lady Jeune, who gave us much most valuable assistance, and by her energy, influence, and practical knowledge of the proper working of such institutions, did for us what the majority of us could not have done without her.

We finally settled on a floor in Fleet Street, being more influenced by the convenience of the locality than by the position and size of the rooms. We were, for one thing, determined not to start in debt, and, to use an old proverb, we cut our coat according to our cloth. Therefore, we took this suite of rooms on the third floor of 190 Fleet Street, than which no more convenient position could be found in the entire district. It consists of a large reading or reception room — what we might call a general room — wherein members can receive their friends or read in comfort. This room is prettily and very comfortably furnished, having three windows overlooking Fleet Street. Its chairs and lounges are cosy and inviting, its carpets and hangings soft and subdued in tone, and altogether it is as homelike and restful a spot as any weary soul could wish to find herself in. Besides the large room, there is a very comfortable "silence-room," where members can

work in peace; and here is arranged the beginning of a reference library for the use of members.

There is also a room for the attendant, a respectable person, who is always in attendance and will procure a meal for a member at any time. The cooking arrangements, it is true, as yet, leave much to be desired, as, at first, it had been settled that all cooking should be done upstairs; but owing to the ill-health of the care-taker of the premises this arrangement fell through, and the committee were under the necessity of finding an exclusive attendant for the club, which deprived us of the use — for the members — of one of our rooms. In addition to these, there is a good dressing-room and lavatory, so that members living at a distance from the city can wash and dress in comfort before going to a theater or other evening engagement, if it is one not requiring a change of dress. This, in itself, is a great convenience to many members, who live perhaps ten or twelve miles out of town, and for whom it would be impossible to go home for a meal between afternoon work or engagement and the work or engagement which takes them to theater, concert, or lecture in the evening. At their club they can get a meal, which, if not luxurious, is at least sustaining, and they can make such small additions to their toilets as they may think necessary, or enjoy the luxury of freshening themselves up by a wash and a brushing.

We do not always propose to remain in this very modest style. We have thoughts of larger quarters, of a regular *cuisine*, of several silence-rooms, and a comfortable dining-room. But these things can come only with time, as we are all resolved to make the club strictly self-supporting, and not in any sense a bolstered-up concern. Of the first year of the club's existence, I can say that it has been conducted in absolute harmony, and that the rules and constitution are found to cover, with the necessity of a very few slight modifications, all the needs for which the club was started.

And now I must say something of the usefulness of the club, and speak also of its social side. As to its great usefulness, I can speak with certainty. I know that several workers have made their way in the thorny path of literature entirely because of belonging to it. I know of others who have practically dated their first success from the lucky day on which they first entered the club premises. To all, it is distinct advantage to be able to say that they are members.

The social side is even more encouraging than the business one. On each Friday in the year, except during August and September, there has been a house-tea to which members can bring their friends. These house-teas have been most delightful and popular. They are managed thus: Each member has a season ticket, for which she pays half a crown, which admits her to the house-teas for one year. The guest tickets may be bought for three shillings a dozen, and are available for any Friday, though not transferable. They must bear the signature of a member.

The teas are managed in this way: A certain number of members undertake the duty of providing the sweets and cake necessary, having a fixed sum sufficient for the purpose handed to them by the honorary secretary, and most ladies bring one of their own servants with them, and also one or two young friends who help with the tea, and so make those who do not know many people feel at home and welcome. The attendant prepares the tea and coffee, and also the bread and butter, etc. In this way we find that a good and varied tea is given, and as those who undertake a tea all like the task, it falls heavily on no one, and is indeed a labor of love.

Such a thing as a stranger's going to the Writers' Club on a house-tea day and being left to mope alone till his or her host appears is positively unknown. I do not know how it is, but the general tone of the club is one of extreme friendliness. I, for one, have made some of my most delightful friends in the pleasant and homely rooms where

a few women started an institution for the comfort of the least well-off in the world of literature, amid the assurances of most of the women, and practically all of the men, that no club of that kind could possibly exist for a year. My great hope is that it may flourish and grow apace, but that we may never grow so big as to become either formal or unfriendly.

CHAPTER XIII.—RELIGION,

AS TREATED IN THE SUBORDINATE CONGRESSES.

EDITORIAL COMMENT — EXTRACTS FROM AN ADDRESS DELIVERED IN THE CATHOLIC WOMEN'S DEPARTMENT CONGRESS, BY MARY JOSEPHINE ONAHAN — EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN, BY MRS. JENKIN LLOYD JONES — EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE WOMAN'S CENTENARY ASSOCIATION OF THE UNIVERSALIST CHURCH, BY REV. LORENZA A. HAYNES — EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE WOMEN'S BAPTIST HOME MISSIONARY SOCIETY, BY MARION E. ISAACS — EXTRACTS FROM ADDRESSES DELIVERED IN THE REPORT CONGRESSES, BY MRS. E. S. STRACHAN, MRS. O. A. BURGESS, ALICE MAY SCUDDER, ELIZABETH M. TILLEY, AND SIGRID STORCKENFELDT — EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE INTERNATIONAL COMMITTEE OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS, BY MRS. WILLIAM BOYD — SERMON DELIVERED IN THE GENERAL CONGRESS, BY REV. ANNA H. SHAW.

PERHAPS no other single chapter in its history will better denote the true catholicity of the Congress than this, which presents the service of women to religion through the varied means provided by the Roman Catholic church and the denominations of Protestantism.

The Catholic Women's Department Congress is assigned the first place from a sense of reverent respect to the mother church, which the most ultra Protestants should be the readiest to express, and also from the desire to recognize the peculiar difficulties under which the liberal-minded Catholics who organized this congress labored. From the first the committee of organization wished to secure the coöperation of Catholic women. (It will be understood that the word Catholic is used here in its restricted sectarian

sense.) But owing to the reciprocal ignorance of one another's work, which has hitherto distinguished Catholics and Protestants, the committee did not know to whom among Catholics to appeal for this coöperation; whom to invite to speak in the General Congress; or to whom to suggest the organization of a Catholic department congress. The committee's ignorance delayed action. It was finally through the kindness and sympathy of Archbishop Ireland that the chairman of the committee of organization was placed in correspondence with Alice Timmons Toomy, whose response merits equally the gratitude of Catholics and Protestants.

The paper representing Unitarians and other liberals follows that representing the Catholics, in order that the contrast between those who insist upon dogma and those who repudiate it may be emphasized. This chapter will show that as much diversity of opinion upon the abstract side of religion exists among women as among men; and that women are equally frank in expressing their opinions. It will also show that women of all faiths regard the concrete expression of religion as the just measure of its sincerity, the accepted test of its substance.

Any one who cherishes the belief that women have a genius for finance, and that in them, as a class, the executive faculty preponderates, will find here numerous illustrations of this view. That the impecunious class, the dependents, the "paupers," can raise hundreds of thousands of dollars annually for religious work, shows that "making bricks without straw" was by no means an impossible task. That this class, deficient in business experience as in pecuniary resources, can manage financial enterprises which girdle the earth, is a just ground of hope that, with experience, they may come to "hold their own" in temporal affairs.

The sermon, with which the chapter concludes, was delivered in the General Congress, and was indeed (if one excepts the musical programme prepared by Mrs. Coonley,

aided by Miss Root, and rendered on the evening of Sunday, May 21st, see Chapter II, Volume I) the last utterance of the congress. It seems fitting that a chapter which reveals the degree to which women have entered already into the religious work of the world should conclude with Miss Shaw's inspiring analysis and application of the text, which the revised version lifts out of dead history, and translating it into current life, imbues with prophecy. "The women that publish the tidings," already "a great host," are becoming an irresistible force.— [THE EDITOR.]

CATHOLIC WOMEN'S PART IN PHILANTHROPY — ADDRESS BY MARY JOSEPHINE ONAHAN OF ILLINOIS.

Philanthropy has been flippantly defined as a virtue that increases with the square of the distance. The word has, indeed, a grandiose sound. Far better and simpler is that beautiful word charity. Philanthropy is the creature of the nineteenth century, that century too much in love with itself to be genuinely great. Charity is the spirit of God himself that has breathed through all the ages, transforming weakness into strength, sorrow into rejoicing, sin into penitence.

To earnest souls there is no skipping the meaning of life. Either it means everything; either it is God, and work, and immortality; or it means nothing —"an ant-hill lost in space." God and immortality — they are questions which must often be solved in sorest peril, direst anguish.

God and immortality, all-important facts as they are — facts upon which hinge all duty and all happiness — often, however, seem to us practical workers in an every-day world, tinged, even the best of us, by the waves of agnosticism, truths which are too far away to be of daily and hourly moment to us. The atheist may deny them, the believer may uphold them; but however men may differ on these all-important questions — truths which lie at the

very core and center of life itself — on the third truth they can not differ — the utility, the necessity of work.

The world no longer asks, "What do you think?" It asks, "What do you do?" Not, "What is your creed?" but, "What is your practice — your daily life? Are you making the world better, and stronger, and braver, and happier than it was, or are you making it duller, more besotted, and more ignorant?" The question is not shirked by the Catholic church, nor is it shirked by Catholic womanhood.

Charity knows no sex. The works of women have from the earliest days gone hand in hand with the works of men. To feed the hungry, to clothe the naked, to visit the sick — these are duties that present themselves to women as to men, and women have fulfilled, are still fulfilling, them.

A history of Catholic women in philanthropy would mean principally, though not entirely, a history of the religious orders of the church — a subject too high and too broad for any but the most gifted pen. Even to name these orders would take much time and research. In the middle ages for every hillside that had its monastery another was crowned by a convent. In the fourth century the name of Monica is wreathed with the memory of Augustine; the gentle Umbrian St. Francis had for his spiritual daughter the blessed Clare. In our own day what need to tell of the work of women? They are everywhere, these plainly-garbed, gentle-voiced, energetic workers. In Africa they are working shoulder to shoulder with the missionary in the province so dearly loved by the lamented Cardinal Lavigerie. In Senegambia and Sierra Leone the Holy Ghost fathers are no more energetic in converting and baptizing the warriors of the savage tribes than are the Irish nuns in teaching and civilizing their women and children. Indeed, without the coöperation of the nuns many of the foreign missions would have to be abandoned, as it is an unwritten law among many of the savage tribes that no man, white or black, priest or layman, can enter their

homes or speak to their women. But the nuns can go everywhere unmolested.

The work of women in China and Japan and in the islands of Oceania is too well known to need comment here. The annals of the propagation of the faith are filled with their glorious story. They have gone even to the leper colonies, where might well be written, "All hope abandon ye who enter here." They are devoting their lives to the civilizing, the Christianizing of the poor Indians, whose treatment by the United States Government is, indeed, a shame and a disgrace.

Women have kept step with men in these far-away fields beneath tropic skies; they have not been outdone by them in more civilized lands here at our door. For every hundred souls that have gone bravely forth for the conversion of the savage, we have, as is fitting, thousands who are devoting themselves to the reclaiming of their fellow-creatures here in our midst.

Nor is the work of Catholic women confined to the religious orders, although the most self-sacrificing are naturally absorbed by them. The more common work and sphere of woman in the home, as wife and mother, are equally, if not more, important. The home is the unit of society, of the state. Given a nation of well-ordered, virtuous, happy homes, and this world would be a Utopia. The work of woman radiates from that home as from its most natural as well as from its most universal center.

Whether as nun, as wife, or as mother, whether married or unmarried, the great fundamental rights and duties of woman remain the same — to work out the best that is in her.

The ideal of womanhood has not changed. Man's equal and man's helpmate she was made; man's equal and man's helpmate she must ever be. The ideal that calls to her to-day called to her also in the past.

Christianity has been sometimes called a religion of pessimism, and, in one sense, it doubtless is so; but in another

and a higher sense no optimism can be greater. "Vanitas vanitatum," it says to the riches and pleasures and honors of this world, and at the touch of that magnet they crumble into dust; but though on the one hand it says "All is vanity," on the other it says "All is divine." The pagans, when they wished to confer honor on their heroes, made them into gods, and Olympus became their dwelling-place; but it remained for Christianity to make of the humblest tiller of the soil, the veriest drawer of water, a child of the Most High, an inheritor of immortality.

Post Office Missions — Address by Mrs. Jenkin Lloyd Jones of Illinois.

One of the first, most persistent perplexities that faced the Western Unitarian Conference, at its very inception, was, how to reach the isolated; how to carry our gospel of love to hearts hungering for it. All over this long, broad Mississippi Valley were scattered men and women toiling ceaselessly to found homes and rear families up to the stature of their high ideals. For this they had left home, broken old ties, cast aside dear memories and associations and started out buoyant with hope and faith in the future of themselves, and of this goodly land so full of promise.

To touch such lives, to bring them within the electric circle of its influence, its fellowship, was the conference problem; its first attempt at a solution of which was to district the whole field as far as practicable. It shall be the duty of each clergyman or layman to whom a district shall be intrusted, to ascertain in what places in his district there are Unitarians residing; how many in each, with their names; who among them are willing to act as lay missionaries by taking deposits of books and tracts for gratuitous distribution. This work was pushed and annually reported for the next ten years; then all was changed — the rebellion

must be quelled, emancipation from human bondage proclaimed, contrabands provided for and freedmen protected and taught. A few of these depositories, however, were at work still in 1870.

At the annual meeting in 1854 it was reported, as a result of this movement, that many books, tracts, sermons, together with a small volume prepared and published by the conference, entitled *Unitarian Views*, had been distributed. The following year the secretary (Rev. A. A. Livermore) reports: "There come to us daily assurances that there are multitudes thirsting for our liberal religion," that "the demand is for living men and living books." About this time a colporteur (Peter Betsch) was sent out by the conference, a man who had studied for the ministry but was not available in the pulpit, so filled, however, with missionary zeal and enthusiasm that he was willing to do any work given him; and most faithfully did our little German ply his vocation with his peddler's cart of books, leaving tracts wherever a willing reader was found. But still the great unchurched were not yet reached. It was recommended that the subscribers to the *Register* and *Inquirer* pass their papers on when read, and the *Monthly Journal* also. A secretary was put into the field who made his "headquarters in the saddle," but the "field" was too extensive, and much of his time was necessarily taken up with centers of activity. Besides there were only twenty-four hours in a day and night and no more days in a year.

In 1872-4 *The Sunday School* was published at Janesville, Wis., the first Sunday-school lesson sheet among Unitarians, and sent with lavish hand to subscribers and *others*, the *others* being the longest list; hoping thereby to start home or neighborhood Sunday-schools and Sunday circles. A few of each were started by this means, as was also quite an extensive correspondence. Then *The Liberal Worker* was issued and *The Sunday School* turned over to its pages, that by this combination a still larger constituency might be aided; and so they were, but the number needing succor

had still increased and covered a much more extensive territory.

In 1875 a secretary from "the isolated," wide awake to their needs and with a burning zeal to help them, was put into the field. About this time a new convert, with brain fired with the magnitude and beneficence of our religion, had been called from orthodoxy to the Third Church, Chicago. The Chicago *Times*, ever alert to a wise investment, published his sermons in its Monday issue, carrying the gospel of "truth, righteousness, and love" into homes it had never reached before. This new missionary agent (the *Times*) brought to Mr. Powell letters of inquiry from many places.

What was this religion? Where could they get more? etc. These letters forwarded to the secretary increased the already extensive correspondence materially, as some of them were from young men in universities, who grew zealous and aggressive, asking for documents by the fifties for distribution among their school-fellows. The missionary needs to be met through the mails had become so imperative in 1878 that a semi-monthly, called the *Pamphlet Mission*, designed to be the instrument in forming Sunday circles, with sermons and services, was started. This afterward became *Unity*. In the meantime the correspondence seemed to increase much more rapidly than the facilities for carrying it on. The sermons published in the secular papers, and the publication of the *Pamphlet Mission*, awakened fresh interest in new themes pertaining to religion. Miss F. L. Roberts was appointed assistant secretary, and the Chicago women rented and fitted up headquarters for the conference work and *Pamphlet Mission*, which had now assumed the more euphonious title, *Unity*. In these headquarters, though crowded and not very inviting, much good work was done; the secretary carrying on his work there when not in the field, Miss Roberts taking up the end of the work now known as "post office mission work," and looking after

the interests that came into the office, and the Chicago women meeting there for work, study, and consultation.

About this time Miss Sallie Ellis entered the missionary field in Cincinnati, and began that wonderful work she was enabled to accomplish through her intense devotion and untiring energy, that work which has aroused so much enthusiasm and so strong a desire to go and do likewise. To her consecration and efficiency is due the interest awakened in this work east and west — a work now brought as nearly to perfection, it would seem, as it well can be.

I think in this little history of the rise and growth of the post office mission, you will plainly see that it began in a crude way, away back in the fifties, groping on through book depositories, tract distributors, colporteurs, missionaries, *The Sunday School*, the *Pamphlet Mission;* each giving it an impetus until it grew so great that it required organized effort and a band of workers. You see that it is not the child of women's conferences, but it was a large factor in creating these women's organizations. Man wrestled for a quarter of a century with the problem of "how to reach the isolated"; woman, with her pen, is solving it.

And we must not forget that when the query was first put postage was expensive and railroads few. The United States Government and "soulless railroad corporations" have materially aided in the solution of this our most perplexing problem. But it is only being solved. There is more work to do, more people are to be reached, new phases of thought, and new wants are awaiting our patience and efforts.

The material used for this missionary work thirty-five or forty years ago was almost entirely doctrinal — a vindication of Unitarianism vs. Trinitarianism.

Later we endeavored to justify our position by publishing and circulating lists of eminent persons who were of our religious household. Now, however, we have left the question of our popularity, respectability even, to care for itself. We have grown into the higher ideal of a living,

working, useful faith — a homely faith that goes straight to the heart of every man and woman, enkindling fresh hope and courage to meet life's responsibilities, perplexities, and privations.

The ideal is truer than the real. We strive for, grow to the ideal; we struggle with, grow from the real into the higher — the ideal. To-day is only the highway to to-morrow. To-morrow is our real; it holds our hopes, our aspirations. To it we look for the realization of our longings.

And our post office mission is to-day what it is because of this forward-looking tendency, this onward march. Suspended animation savors of death. In healthy life there must be action. The latest development in reaching the isolated — I mean the religiously isolated, whether they dwell in city, hamlet, prairie, or wildwood — is by personal contact and the living voice. Mrs. Dix has told us of the work of the New York League and its happy, hopeful promise. There is a trend along the line in this direction of lay service work. Already a post office mission recipient has begun this work in Florida, another in Texas, and Mr. Judy's "Church of the Isolated" is evolving. But this means more work, not less; more consecration, more energy, more faith in far-reaching results.

And thus will come this new gospel — a gospel that emphasizes the religion of household duties, the sanctity of cleanliness, the ethics of cooking, the consecration and devoutness due to parentage, the holy mission of home-making, the high calling of training the future generation to holy living; a religion for the counting-house, for the farmer and the farm-hand, for the toiler everywhere; a religion that teaches the sanctity of work and the infidelity of idleness; a religion "of the people, by the people, and for the people."

THE RELATION OF YOUNG WOMEN TO CHURCH MISSIONS — ADDRESS BY REV. LORENZA HAYNES OF MASSACHUSETTS.

What relation have young women to the needs and advantages of church missions? They are an important factor by the fresh energy they can bring to the work, and by the earnestness of purpose with which they engage in what they are interested in. This is well illustrated by their coming so rapidly to the front in educational, philanthropic, and religious movements. Young women are related to Christian missions by the highest, loveliest quality of the heart — gratitude — which recognizes how much it owes to the teachings of Christianity. Great as were the benefits which Christ's doctrines brought to men, yet far greater were those resulting to woman as woman. The animus of his religion lifted her not only from spiritual darkness into marvelous light, but from ignorance, servitude, and degradation. It has raised her from man's feet to take her place by his side, so to be his equal, his true helpmate; so to advance with him up the steps of knowledge, and so labor with him in extending Christianity and all the great philanthropies that are the outcome of it. Women can not overrate the debt they owe to the teachings of Jesus. As Christianity is its own best evidence, so what it has done for woman is the best proof of its claims upon her. Young women, alert to truth, justice, and gratitude, must be alive to their relations to church missions. They are related to this work by the law of heredity. They are soon to fill the places and do the work of their elders, and should be ready for apprenticeship before the elders close their labors. With the onward, upward march of the world's progress, and with increasing opportunities and obligations, the young women of to-day must do more and better work than their predecessors if they would hold even equal rank. They are required to bear the banner "Ex-

celsior." This must be done not alone to keep the great moral and spiritual forces in operation, but to fulfill the essentials of their own development. Life's purpose can be attained only by living in the likeness of the Father. Growth into the moral likeness of God means growth into the moral activities of God. The more we work for the thing we love, the more we love it, and the result is the soul's enlarged life. The reverse is true. "An angel's wing would droop if long at rest." Christianity can not mean much to a heart that takes no active measures to spread its blessings. A love of God is increased by a love of our neighbor, and a right love of our neighbor is increased by doing something to benefit his spiritual life. The earlier it is begun the earlier it becomes a habit of heart, and the character it forms is life's harvest, and all that can be carried to the great beyond.

One of the chambers in the Catacombs of St. Calixtus at Rome is called the "Cubiculum of St. Cecilia," in honor of that Christian woman who was buried here after her martyrdom, 224 A. D. On the wall of this room is a fresco of St. Cecilia, a beautiful Roman lady in rich attire and adornments. Near it is a niche for the lamp which burned before the shrine. On the back of the shrine is a large head of Christ, with rays of glory around it in the form of a Greek cross. It is believed to be the earliest picture of him in existence. There was a silent, an impressive eloquence to me in those two faces on the wall, down among the dark tunneled streets of that city of the dead, where the grass never grows and the sun never shines. The sad, gentle countenance of him who died for humanity, and the lovely face of her who gave her life for his truth, were a touching reminder of woman in Christ's work.

CHRIST ON THE AVENUE—ADDRESS BY MARION E. ISAACS OF NEW YORK.

A serious question for Christians to consider is, has not the weight and energy of Christian labor been thrown almost entirely in favor of reaching and saving those who, like the people of Christ's time on earth, were most willing to hear, and consequently most easily reached? Has not the more difficult and stony ground of the wealthy class been overlooked, and is there not danger of over-concentration of the work in the direction of the poorer people in the slums and alleys?

It is true the great middle class, the respectable poor, and the low down, form much the larger part of the community. But this wealthy class for which we Christian people have never made especial effort, is it not time that we bethought ourselves, and prayerfully considered some means by which they can be reached? It can be said of us, "This ought you to have done and not have left the other undone." When our hearts are aglow with desire to save souls, do we remember that one soul is as precious as another in the sight of our loving Lord? He would save the ruler just as quickly as the thief on the cross, did he but show the same penitence. Can not these nineteenth century Christians devise some means of reaching the smaller and wealthy avenue class, the heathen in the brownstone and marble palaces?

Our societies are formed with reference to the wants of every gradation of society, from the dark and loathsome cellar to the attic, then on through the lanes and highways —until we reach the avenue; there the work halts at the homes of the wealthy, each seeming to vie with the other in costly magnificence, looking to the casual observer as if every need was met, every desire gratified within those stately walls.

Let us then consider the case of the wealthy, and classify them into three divisions. First, the avenue homes where

Christ reigns and is welcome in the hearts of the owners and dwellers; whose broad halls and drawing-rooms are often thrown open to God's people for religious work of various kinds. These gatherings are among the most influential and practical helps to draw the thoughtless and godless of the avenue class to a realization of their responsibility toward their Maker and humanity. These wealthy and cultured Christians are a power used by God to make religion attractive and reach those whom Christians in a humbler sphere have not the opportunity to meet. It is an all-wise and never-erring God that has placed Christians in different positions in life, and given to each corresponding responsibility. Out of each and every station of life he calls his leaders. We have in our great metropolis, noble, godly men and women from the wealthiest homes, whose examples in deeds of charity, and in their consecrated lives, give us the highest type of a Christian life. This class clearly does not trust in riches. They will not go away sorrowful, for theirs is the kingdom of heaven. This class does not need our efforts, but we do need theirs; the world needs them; their neighbors especially need them.

Two other classes or divisions we would consider, and it is for them we believe especial effort should be made. To the first of them, to whom religious observances are a passport for entrance into the refined circles of their avenue neighbors, we would give a little thought. To many of these religion is a beautiful sentimentality. They go to church on the Sabbath, especially in the morning. They pay some observance to the Lenten season; the fashionable avenue people do that, for it is then the weary bodies and the excited brains give themselves a little rest from the round of gaieties that fashionable society imposes upon its votaries. Now comes the time for the quiet card-party, and the home dance, and the drawing-room is opened for entertainments for the poor. These nominal Christians will sometimes aid you a little in your charities if you call

upon them, and when you commence an explanation of the charity so dear to your heart, that you have prayed over, sacrificed for, and finally consented to beg for, you are cut short by the gift of a pittance, perhaps — to aid in a charity costing thousands of dollars, and days, months, and years of prayerful planning and sacrifice! Oh, how the heart sinks as you feel the bitter disappointment and failure of your hopes! You have all experienced it.

We pass on to the third and last class of the avenue people, where our dear Lord is not recognized, nor his name ever mentioned with reverence. These are heedless and godless people. There is no open immorality; that would not do, for they are on the avenue. The sacred day, which in divine wisdom was made for rest, is the chosen one for their festivities. The dinner-giving among this class is largely done on the Sabbath. It is the favorite reception-day of the ultra fashionable. In the eagerness for rapidly accumulated fortunes these people have overlooked the acquiring of those higher, spiritual qualities that make truly noble and respected citizens. The strife for pleasure and distinction, and the bartering of precious souls for the few brief hours of mortal life, would be ludicrous were it not for the serious fact that the grand opportunity for securing eternal life and uplifting humanity here is unthought of and utterly ignored. The influence too upon those around is one of the saddest features.

We have said there are societies formed to reach every phase and condition except the godless homes of the rich. We have our Salvation Army for the masses; who will devise measures equally efficient for reaching the dwellers on the avenue? We have admitted that the latter are more difficult to reach; but is that any reason why we should not form some plan and attempt the difficult task? We have the parable of the unjust steward, who was commended for his worldly wisdom; and can not God's stewards use as much shrewdness and wisdom in spiritual and immortal interests as the ungodly in worldly matters? It is in the

power of every Christian to be a missionary, and God has given to every one a mission. There is no one fact that requires to be pressed upon men and women more emphatically than this. One of the earliest lessons God taught was care for others, and that we are our brothers' keepers. As all have a mission, what is yours? What is your station in life? Are you in some position where you can reach and influence the godless upon the avenue? And if so, do you use your power for good there? Do you take every opportunity to uphold the religion of Jesus Christ in whatever position he has placed you? Among the lofty or among the lowly, the gospel is equally needed. Do you adapt yourself to the different phases of life and the different characters you meet? Are you, like Paul, "become all things to all men for Christ's sake"? As no two faces are alike in all this wide world, so no two characters are alike. And each one you plead with personally will need the adapted word that the Spirit only can give.

What a fine illustration of quickness to seize the opportunity to preach Christ is found in Paul's prison life, where he was chained to a guard. Little chance, we should think, to spread the story of salvation through Jesus Christ, yet there was his chance, and grandly did he improve it. The guard was changed every four hours, so in each twenty-four hours in the loathsome prison Paul taught Christ to many Roman soldiers during his long imprisonment. Those men told the wonderful story to other men, and so it was carried to the whole Roman guard.

It is seldom that the heart of any woman, whatever her position in life, is entirely barred against softening influences. There are channels of sympathy by which the inmost recesses may be reached. On meeting an ultra fashionable woman, who apparently thought of little else than her elegant mansion, her equipage and entertainments, the conversation turned upon a social scandal concerning one of the oldest and wealthiest families of the avenue. The daily papers were filled with the details and painful proofs

verifying the story. The lady remarked, "They are not so much to blame, for their entertainments are so sumptuous, the wines so fine and plentiful, and they indulge so freely, they cease to be responsible." What a sad picture! That lady well knew what she was describing, for her life was much among such scenes as she had described. By the length and freedom of the conversation opportunity was given to talk of better things. Philanthropic work was discussed, in which some of the fashionable people were engaged. This interested her. Next, accounts of religious works were dilated upon, and the heartfelt satisfaction and pleasure derived from them was recounted. After listening attentively, she said, "Tell me more about your work. I often wish I could do something of the kind. I have time enough." And truly she had, for she had little to do but to amuse herself.

We have said that work could be found wherever we were placed. The magnificent example of a godly woman who commenced work for Christ among the avenue classes thirty years ago is cited, by those who knew and loved her, every day. Her memory is fresh and her work goes on, although a decade has passed since her living presence was an inspiration to all who came in contact with her. An organized society of Christian women of all denominations is a living monument to her memory. This society is so broad in its scope that it is known all over the Christian world, for its members may be found in all countries. This beautiful lady possessed the graces as well as the virtues of a true Christian woman. Her position called the worldly about her. She felt that she must maintain her Christian principles under all these adverse surroundings. She communed with her Saviour, and he pointed out the way. She took Christ with her into her avenue life, and was the means of leading many a thoughtless, fashionable woman of her own circle up to a higher and better life. There are many monuments to her memory in the form of Christian work and organized societies. This woman was as clearly selected and

equipped for God's work as any missionary appointed by our boards. She was a missionary to her own people, and they rise up and call her blessed.

All missionaries, ministers, colporteurs, and effective Christian workers of every kind will concur with the remark of a well-taught graduate of a missionary training-school, that the longer she worked the stronger her conviction was that the best work for the Master must be done by personal effort.

Have you exhausted every means in your power personally to influence the unconverted to accept the truth as it is in Jesus? Will you not press home the truth that Christ will come to judge all, and possibly sooner than we think? Should he come to-morrow, would you be ready for him and be one of the first to welcome him? Have you warned those friends of yours in those great mansions on the avenue that Christ is coming?

WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH, CANADA — REPORT BY MRS. E. S. STRACHAN OF CANADA.

The Woman's Missionary Society of the Methodist Church of Canada was organized November 8, 1881; hence it is now nearly twelve years old. It extends from the Atlantic to the Pacific, being composed of six large branches, which embrace five hundred auxiliary or local societies, and two hundred and twenty mission circles and bands; the total membership being almost nineteen thousand.

The amount raised last year was thirty-five thousand seven hundred and eighty-nine dollars and ninety cents, and the total, since organization, in the neighborhood of two hundred thousand dollars, an advance each year of about three thousand dollars.

This has been raised chiefly by annual fees of one dollar each, life members' fees of twenty-five dollars, and by the contributions of young people.

One special feature of our financial policy is that the money is raised one year and distributed the following; hence in case of special demand or emergency, we can draw from our own treasury without incurring debt, thus only lessening the amount to be appropriated at the next annual meeting.

There are no salaried officers in our work, all being volunteers, at the same time being elected by ballot. We have now in active service twenty missionaries, Canadian young women, with three at home on furlough, and more are needed. Our work is both home and foreign, and we are striving to teach the gospel to people of four languages, the French, Indian, Japanese, and Chinese. In the province of Quebec there is much ignorance and superstition, and there are many barriers to the reading of God's holy word.

In the city of Montreal our Woman's Missionary Society shares with the parent. This is also the case in carrying on the French Institute, which was built a few years ago for the education of French boys and girls, and where every season some Roman Catholics receive the truth to the elevation of their souls. To-day schools are also supported in the city, besides two Bible meetings of women.

For many years our church has worked among the Indians, and many have been brought from darkness into light, but to secure the most far-reaching results, boarding-schools, where children can be removed from the influences of camp life, are considered the most effectual method of forming good, Christian citizens; hence buildings have been erected, and two schools for Indian girls are sustained by our society in British Columbia. In these six teachers are engaged, and industrial teaching is in contemplation. From the beginning of our history Japan has had a large share in our plans and endeavors. Our first representative was sent in the fall of 1882. A boarding-school, largely self-supporting, was established at Tokio. During its second year it had to be enlarged, then another was erected adjacent to the first, and still more room had to be supplied.

Over one thousand pupils have passed through this school, and not only have they been taught, but about two hundred have become professed disciples of the Lord Jesus, and in the hearts of many others has the truth been received, but baptism has been delayed, owing to the opposition of parents. Two other boarding-schools are maintained in other cities, besides day-schools, Sunday-schools, and Bible women's meetings.

The King's Daughters organization has met with great favor among the Japanese girls, and in many ways they are actively engaged in giving time, labor, and money to benefit those less favored than themselves by supporting and visiting a bed in a Christian hospital, by carrying on a day-school for poor children, making over garments for them, etc., and also by giving a contribution to send the gospel to China. The success granted us has been most encouraging, and many of the girls are now able to help our missionaries by interpreting for them, at the same time learning the way to work for others and the joy of it. A few months since we extended our efforts by sending to China two missionaries, one a physician, as far as Shanghai, there to wait for a favorable opportunity to proceed to the province of Sz-chuen (some eighteen hundred miles inland), where our church has recently opened a mission.

To return to our own country: In Victoria, B. C., some few years ago an evil was found to exist, not unknown in this land of wondrous liberty — that of human beings, our sisters, though of another language, being sold for a price to bring gain to their purchasers through a life of infamy — sold without consent; sometimes children of tender years. This terrible evil, although curtailed, is not yet suppressed.

A Rescue Home was opened a few years since, into which about twenty have been gathered, who have found not only food, shelter, and kindness, but education of the mind and instruction in the knowledge of the one true and loving God. Ten have been married, most, if not all, to Christian Chinamen, and have established homes of their own that

form new centers of light amidst the darkness of their heathen countrymen. A few have returned to their friends in China, and nine are now in residence. Who can tell the results of such a work?

THE ORGANIZATION AND WORK OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS — REPORT BY MRS. O. A. BURGESS OF INDIANA.

The Woman's Missionary Society of the Christian church, known as the Christian Woman's Board of Missions, which I have the honor to represent here to-day, had its beginning eighteen years ago last October. The beginning was small, with only seventy charter members from six different States, but the purpose was divine, and slowly but steadily the society has grown in numbers and influence until now over thirty thousand women and children are enrolled from thirty-one States and two Territories. The association was incorporated under the laws of the State of Indiana in 1883, with its location in the city of Indianapolis. The objects of the organization as defined by the constitution are, "to maintain preachers and teachers for religious instruction; to encourage and cultivate a missionary spirit and missionary efforts in the churches; to disseminate missionary intelligence, and to secure systematic contributions for such purposes; also to establish and maintain schools and institutions for the education of both males and females." The intent at the time of the the organization, as the words "board of missions" indicate, was to do both home and foreign work under the same management. As the women of the Christian church had not at that time been trained to large activity in church-work and Christian benevolence, the first need was at home, among ourselves, and in educational lines. We began forming the women into societies and the children into mission bands, cultivating a missionary spirit and practicing systematic giving for missionary pur-

poses. Thus an interest in the fields beyond was developed, the offerings were increased, and the outlook broadened. All the societies and bands are auxiliary to the national board, and we aim to have them in every church. The growth of the association and the enlargement of its undertakings depend upon the auxiliaries. Their contributions to the treasury are as the rivulets to the mighty river, the source of supply. The work depends upon developing and utilizing the women of the church, many of whom are only awaiting the call to service. Like their sisters elsewhere, they are sitting with folded hands, not realizing that there is anything for them to do. Though they are idly waiting, yet will they gladly hear the voice saying, "Why stand ye here idle? Go work in my vineyard." This is the home side of our missionary work.

The last annual report shows over one thousand eight hundred auxiliaries and bands; and receipts for the year, fifty-two thousand three hundred and twenty-seven dollars and ninety-three cents. By way of comparison, I will mention that our receipts for the first year after organization were one thousand two hundred dollars and thirty-five cents, and the grand total for the eighteen years three hundred and forty-five thousand dollars. The society has a small endowment fund of twenty thousand dollars, which is kept loaned on good security, the interest of it going to heathen fields. This fund is made up of life memberships and bequests. Such gifts now go into the general fund and are available for immediate use, unless otherwise stipulated by the donor. This change has been made because we think it is better policy to invest in souls than in first-class real estate mortgages. The interest on such investments is sure; there is no discounting it.

So far as I know, the Christian Woman's Board of Missions is unique, in that the business of the society is managed entirely by women; the executive committee is composed of women, and we have our own methods of organizing the States, and developing our forces, and rais-

ing money for the extension of the work, by gathering it in mites among the women and children. We select our mission fields and employ our missionaries, both men and women, and are in every way responsible for the conduct of the business of the society. For years we were not aware that other societies did not proceed in the same way. As the women of the church become interested in others, and feel their responsibility in the evangelization of the world, the society increases in numbers and in ability to extend its influence; to enter fields in heathen lands where our sisters sit in darkness waiting to hear the story of Jesus' love, that light and joy may come into their lives.

An association corporate, the society owns its mission properties, some of them directly and others through a trustee, where the laws do not admit a title direct.

Our foreign work is on the island of Jamaica and in India. In Jamaica we have seven ministers, eighteen stations, and one thousand six hundred members. There are ten day-schools and seventeen Sunday-schools, with a total attendance of one thousand seven hundred and eighty-eight. There are five workers at present in Bilaspur, India, two of whom are physicians, two teachers, and one zenana worker, or house-to-house visitor. The buildings there are a bungalow, school-house, orphanage, and hospital. These were erected under the direct supervision of our missionaries, all of whom at that place are women. The money for the buildings (over eleven thousand dollars) was raised by the mission bands, and also that for several chapels in other fields. Nearly four thousand patients were treated by the two physicians last year, their visits and attendances numbering about nine thousand. The zenana worker had many places on her visiting list, some of them in neighboring villages. The women would crowd around her, eager to hear what she had to say; then tell others of the strange things they had seen and heard, and when she visited them again new and curious faces would greet her. There seems to be a strange fascination in the heathen

work for both teacher and people — in the missionary, the desire innate to help others; in the people, a reaching out and longing for something better than they possess. They are ignorant, and degraded, and superstitious, it is true, but there is that within every human heart which responds to the appeal for a better life. Men are not content to live and die like the dumb animals about them. We are told that God made man in his own image, and, marred though that image may be, it has not been wholly obliterated.

The States of Montana and Colorado are our special field of operation in the United States, and it would be difficult to overestimate their importance as a mission field. We have a Chinese mission at Portland, Ore., where we have employed Jeu Hawk, a native Chinese, educated in this country at Drake University, to teach the school and preach to his people. He gives promise of doing great good among his kindred according to the flesh — the heathen at our door.

At Ann Arbor, Mich., the society built a chapel, and nearly two years ago started a church and employed a minister to take charge of it. We consider it both an important and a promising point on account of its location at an educational center. A great and influential school, such as Michigan University, will be the rallying place for the youth and culture of the land. Our aim is to make a church home for some of these young people while there. We have a flourishing school at Hazel Green, Ky., the Mountain Mission by name. The academy building and dormitory are the property of the board. Besides the places mentioned, the society gives assistance at Rochester, N. Y.; Duluth, Minn.; Newport News, Va.; Sacramento, Eureka, and Santa Barbara, Cal., and Ogden, Utah.

Last year the disbursements of the society for foreign missions were thirteen thousand eight hundred and twenty dollars and thirty-eight cents; for our western missions thirteen thousand six hundred and fifty-five dollars and sixty cents; for others of the State missions, twelve thou-

sand one hundred and eighty-eight dollars and eighty-four cents; making a total of thirty-nine thousand six hundred and sixty-four dollars and eighty-two cents, or in round numbers, forty thousand dollars. You observe that the expenditures at home have been nearly two-thirds of the total receipts.

Our papers, *The Missionary Tidings*, for the auxiliaries, and *The Little Builders at Work*, for bands and junior societies, are published every month, nine thousand of the one and five thousand of the other. They contain reports of the work, letters from workers, and programmes for the monthly meetings. Both papers are edited by the corresponding secretary of the association.

In comparison with the work of older and wealthier organizations, that of the Christian Woman's Board of Missions may appear very insignificant, but we must not despise the day of small things. The time was, and that not so many years ago, when an organization of women for any purpose whatever would have been considered an innovation. We trust that the same spirit that is moving women everywhere to do something for the advancement of humanity, and especially for the elevation of Christian womanhood, is guiding us. We bid a God-speed to sister societies, rejoicing in their success, and join heart and hand with all who are interested in the winning of the world to Christ.

Woman's Work in the Society of Christian Endeavor — Report by Alice May Scudder of New Jersey.

No organization intrusted to the church has done more for the development of women than the Christian Endeavor Society. Opportunely born, after woman had enjoyed the rights of higher education, it has been eagerly captured by those who love not the Pauline prohibition, and has proved one of woman's strongest allies.

In reporting the work of the Christian Endeavor Society I shall deal little with figures, which are constantly changing, and shall speak of the aims and accomplishments of this mighty organization. The real power of the Christian Endeavor is found in that portion of the pledge which reads, "I promise to be present and take some part, aside from singing, in every meeting, unless prevented by some reason which I can conscientiously give to my Saviour." It is this vow which has given more than forty thousand women the privilege of speaking publicly for their Master.

Christian Endeavor has removed the conventionalities of the past, and woman may rise to the religious privileges of her brother. No longer must she sit in silence and hear, "Thus far shalt thou go and no farther;" no longer need she find her highest church attainment in arranging tableaux and passing ice cream, but rather is she expected to exert positive spiritual influences.

Another office of Christian Endeavor has been to change religious theory into practice. Jesus expressed it, "Be ye doers of the word, not hearers only." Christian Endeavor would report her women as doers of the word, for in her societies they are taught practical Christianity. There is not a phase of religious activity but can be performed under some of the committees of this noble organization, which is developing symmetrical Christians.

In the Christian Endeavor Society work is done for the Home Missionary, Foreign Missionary, City Missionary, Temperance, Life-saving, and a host of other organizations, and so evenly balanced are all these that one Christian virtue is not exalted at the expense of another. This focalizing of all charities under one society is developing noble and symmetrical women; and, as if for a still further broadening, Christian Endeavor has introduced into the church the new feature of inter-denominational fellowship. We used to sing about it, and preach about it, and sigh for it, but not until the Christian Endeavor Society was born did we realize it.

Over many of our sanctuaries floats a better flag than Wesley's or Calvin's, for on it is inscribed "Christian Unity." God grant that neither petty jealousy nor narrow-mindedness shall ever pull it down!

In an exhaustive article in the *New England Magazine* of June, 1892, are written these words: "From the beginning, Mrs. F. E. Clark, the devoted wife of the president of the United Society, has engaged heart and soul in the work. It was she who organized the little missionary society which became the first society of Christian Endeavor, and it is only fair to give a large share of the credit to the woman whose influence, though quiet and unobtrusive, has been so effective." And in this article I gaze on the picture of the original Mizpah circle, and see only girlish forms and faces. Had these young women been too timid to take the pledge, perhaps the Christian Endeavor Society would have been wanting in our church history.

Thus we see the mighty influence of woman in this grand movement; nor have we mentioned her influence for good over the masculine members of this society. Previous to the birth of Christian Endeavor there was a lamentable absence of young men from our churches, but since the mouths of our maidens have been unstopped, man has been attracted again to the sanctuary, where, after conversion, he has learned to give utterance to his religious thoughts. How much of his development belongs to the persuasiveness of his Christian Endeavor sister we may not be able to state, but we do know that his unwillingness to be counted of less value than the feminine members of his society has incited him to speak for his Master, and we also know that many men have become alive to missionary work by having it presented by women. And how many of those who so lovingly minister to the outcasts, both at home and abroad, are from our Christian Endeavor ranks! It was by keeping that pledge to take some part in every meeting that the timid women came out of the shell, and once they came out,

how earnestly have they gone forth until their whole lives are now given to others in loving service!

And now, in closing this report, I must not fail to speak of that branch of the work so near my own heart, namely, woman's part in the religious training of the children in our Junior Endeavor societies. We have not the exact number of these noble, self-sacrificing women, who are mighty fashioners of characters, but we can find them in every city and town, working away on the children committed to their care like skilled sculptors chiseling out Christian men and women.

THE ORDER OF KING'S DAUGHTERS AND SONS OF CANADA — REPORT BY ELIZABETH M. TILLEY OF CANADA, DOMINION SECRETARY.

The order of King's Daughters had been formed only one year in New York when it was heard of in Canada, and its broad, loving spirit, showing forth so clearly "Our duty toward God and our duty toward our neighbor," bespoke for it a warm reception.

The first circles were formed in Ontario, New Brunswick, and in British Columbia, in the year 1888. Since then the order in Canada has attained a membership of over three thousand, and has spread from Prince Edward Island on the east to British Columbia on the west. The silver cross now shines from the Atlantic to the Pacific.

A Dominion secretary, to take general charge of the order in Canada, was elected at the combined Dominion and Province of Ontario convention held in Toronto, October, 1891. Provincial secretaries have been appointed for six of the provinces, viz.: Ontario, Quebec, British Columbia, New Brunswick, Nova Scotia, and Prince Edward Island.

It will be interesting to know the influence of this order where it has taken root, for after all it is the effect upon lives and communities that is the test by which we should seek to judge it.

The badge of the order and the watchword, "In His Name," have exercised untold influence upon the hearts and lives of our members. The first signifies to us the redeeming love of our Lord Jesus Christ; the second the scriptural injunction to "Do all in the name of the Lord Jesus." The effect of the order, when taken into the churches, has been most stimulating, not only to the work of the church, but to the lives of the individuals engaged in the work.

The cause of foreign and home missions has received earnest attention and aid. Two of the King's Daughters are now preparing in a Toronto hospital to go to India as nurses and medical missionaries. Members of circles are working for missions and supplying both money and clothing to sustain them in the Northwest, at home, and in foreign lands. Many members are actively working in the cause of temperance, and wear the white ribbon as members of the W. C. T. U.

The badge of our order exerts great influence. Many are the instances personally known where a glance at the shining cross on the breast has restrained from sin.

The leader of a circle of hard-working girls, toiling from morning until night, told me that one after the other reported the influence of the little cross in helping her control her temper and refrain from angry words. It has led many to acts of unselfishness and little deeds of thoughtful kindness, that the wearer might be more Christ-like.

The influence has been felt among mothers in governing their children. One mother said: "I was in the habit of chastising my children hastily, but since I put on this cross and have endeavored to do all in His name, it has made me more patient." Mothers have told of a like effect the cross and the watchword are having over their children, and the little ones are growing up under its influence and learning how to get the victory over self, and to lead useful and happy lives in ministering to the wants of others.

Some circles unite in doing a large work. For instance,

in St. John, N. B., they provide a building where working girls are welcomed and made at home. They have evening classes for them, with educational and other advantages. Here you will find the King's Daughters who have had greater opportunities willing to come and impart knowledge to their less favored sisters. Classes are taught in arithmetic, writing, music, drawing, stenography, and cutting and fitting dresses. Another enterprise of this King's Daughters' guild is a day nursery, where, for a few cents, mothers may leave their children while they go to toil for their daily living. Noble women have these works in charge, and are faithfully serving in His name.

In another town, Port Arthur, Ont., where there are numerous railway accidents among workmen, the King's Daughters saw these poor fellows being taken to the hospital in common rough carts, that much increased their suffering. By voluntary gifts alone they raised six hundred and seventy-five dollars; for six hundred dollars they bought an ambulance fitted up with every needful appliance, the balance being reserved for repairs when needed.

I attended the monthly meeting of a large circle of young girls. It was their custom at the close to spend a few moments in prayer, in which many offered petitions for different things. My heart was deeply touched when among them I heard one pray for a notorious criminal lying in jail and about to suffer the death penalty. Truly it seemed a blessed thing that their young hearts should take in "all sorts and conditions of men" as the work laid upon them for their King and Saviour.

In Toronto a circle has established a boarding home for young women, known as the Silver Cross House. It is more like a happy Christian home, and morning and evening the inmates gather for family prayer. The board is placed at as low a figure as possible, for all are girls working for their daily bread or preparing to do so. Other circles in the same town have worked to establish a night shelter for women, which has done faithful work.

Enough has been said to show the effect and influence of the order. We, in Canada, have reason to bless God for it. Its influence for good is great when conducted on the lines upon which it was founded, viz., to develop spiritual life, to stimulate Christian activity, and "to hold one's self responsible to the King, our Lord and Saviour Jesus Christ."

THE YOUNG WOMAN'S CHRISTIAN ASSOCIATION IN SWEDEN — REPORT BY SIGRID STORCKENFELDT OF SWEDEN.

The work among young women in Sweden has continued a long time, but was not incorporated until the year 1886, when it assumed the name of the Young Woman's Christian Association, the headquarters being in Stockholm, with its branches spread all through the country. Especially may I mention the one in Gothenburg, where the work is flourishing under the direction of Miss Beatrix Dickson.

Our work is very similar to that of our sisters in America. We spend every evening in the week, excepting Saturdays, instructing these young women in the common branches of education, also in music, German, English, etc. Sundays we have Bible classes alternating with missionary services, instructors being of our most accomplished ladies, who give their time to this work for the love of their Master.

Another important branch of our work is the young girls' department, into which we take girls at about the age of eight years, teaching them sewing once a week, while some good Christian ladies read with them. As they grow older they are fully prepared to enter our Young Woman's Christian Association.

In connection with our work we have also the well-known Flower Mission. Members of our association visit the hospitals and distribute cards and flowers. Our society is fully organized, consisting of numerous committees, each one with its appointed duties. In the manufacturing parts of our largest cities we have special homes for the working

girls, where meals and rooms can be obtained at reduced prices. While we help these women in their weary, toilsome life, and give them words of encouragement and sympathy, our highest aim is to win their souls for the Lord Jesus Christ.

I consider it a great honor to have been invited to the World's Congress of Representative Women, and I can not at this moment fully express my appreciation of this honor, nor the pleasure it has given me to say these few words, knowing that, although we are separated by language and distance, our hearts are united in this grand, noble work for the love of our dear Lord and Master.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION: ITS AIMS AND METHODS — REPORT BY MRS. WILLIAM BOYD OF MISSOURI.

Long years before our young women's work took shape, the Young Men's Christian Associations in their work for young men were solving our problems, laying down our sound principles, and fighting many of our battles. To them we owe our earliest inspirations; to them we owe the conservation of those principles which have made for rapid and permanent growth; from them we have received encouragement, counsel, and moral support in hours of discouragement; and to them we give the gratitude of all our workers, expressed in our endeavors to build up a sister organization in every way worthy its complement. The inter-collegiate movement of the Young Men's Christian Association in co-educational institutions made some independent form of work for Christian young women in these institutions a necessity. It is not strange that these associations should have been modeled on the same plan as theirs, so as to become the counterpart of the young men's work in colleges. These local college associations realized that greater strength and inspiration must come through channels of inter-communication by means of correspondence, publica-

tions, visitations, and conventions; and in the years 1884, 1885, and 1886 grouped themselves in their various State organizations. This action the more emphasized the need for a centralizing and unifying power. Seeking in vain for some older association whose form of organization, basis of work, and definite aims were such as to promote the growth and unity of our association ideal, a national convention was called to meet at Lake Geneva, Wis., in August, 1886. This convention consisted of representative delegates from seven State organizations, young women of disciplined intellectual power, accustomed to cope with difficult problems. They saw, as never before, that the times were calling for a higher type of strong, thoughtful, earnest, individual, Christian young womanhood; that many forces were leading in contrary directions. Agreeing that the best results could be accomplished by the young women themselves, they determined to band together all over the land with one end in view — the development of the highest type of Christian womanhood.

The question of a permanent organization gave emphasis to the following facts:

First, there was in existence no permanent national organization working on an evangelical basis, and having for its stated object the development and extension of associations by and for young women, looking toward their highest symmetrical development.

Second, the Young Men's Christian Associations were doing among young men what should be done all over the land for young women, with slight variations.

Regarding permanency and efficiency of organization as of vastly greater importance than originality of mere forms, the National, afterward the International, Young Women's Christian Association was formed on the same plan as that of the Young Men's Christian Association.

The basis of all general association work must be the local organizations; of these, we have grouped under our State and international associations two divisions, the city

and the college associations. The aim of both these divisions is the symmetrical development of all young women who can be brought within their field of labor. Each recognizes that symmetrical development requires effort along many lines in order to awaken, inspire, and unfold a well-rounded womanhood. Hence the object of these local associations may be stated to be the associating of all young women together for their highest physical, social, business, intellectual, and spiritual interests and development.

The city association undertakes this aim in five departments with their subdivisions. The general affairs of each local association are directed by a board of managers elected by and from the active membership of the association. The active work is planned and executed by committees of young women appointed from the active membership by the board of managers. The physical culture committee in charge of the physical department provides gymnasia, with scientific, practical, and normal training, a counseling physician, out-of-door clubs, and all that can promote the widest opportunities for the development of the physical life of young women.

The social department is maintained by the work of three committees; the one on rooms provides reception room, reading room, parlor and amusement rooms and hall, furnishing them in attractive style for the entertainment and social life of young women, as well as rooms for the other departments. The reception committee, daily on duty, welcomes young women, makes them acquainted with the objects and plans of the work and the advantages to be derived from membership; also arranges for and presides over members' general and special receptions. The entertainment committee provides a wide range of literary, musical, and other entertainments.

The business department groups all the business management of the organization — executive, finance, and membership committees — with their specific fields of work. There is an employment bureau, through which business and pro-

fessional young women may be advanced in their chosen lines, and a boarding-house directory, through which students, business and professional young women may be directed to suitable homes while away from their own homes.

One of the most promising features of the local associations is its educational department. Only one young woman out of each one hundred, or one hundred thousand out of the twelve millions in our country, enjoy the advantages of a broad or general education, and of these the majority come from the smaller cities, towns, and country places. The association aims to inspire young women of the cities to seek higher intellectual possibilities, and to provide for all grades of mental development, from the common English branches and commercial studies to language, literature, science, music, and art, with wide provision for the practical and manual branches. Much stress has been placed upon the building up of interesting libraries specially adapted to young women; upon practical talks on educational lines; upon lectures and University Extension courses. The association makes ample provision for literary, musical, and other organizations, and encourages and supports all that tends to a higher type of individual and intellectual life. In this International Congress of Women we are classified, and rightly, too, under the religious department. By no means is ours a work of hand and mind alone, but of heart and soul. We are more than a religious organization, in that we are a Christian association doing a definitely evangelistic work among the young women of the colleges and cities of the land. Young women are banded together in Bible classes, classified according to previous knowledge of the Word. There are also evangelistic, new converts', general and devotional classes open to all, while the workers' Bible training classes are for the training of Christian young women in active personal work. Services of song and prayer, gospel meetings, and personal interviews are the direct channels through which a large Christian work is being accomplished.

What of the so-called secular departments? Permeated as they are by the presence of true, earnest, Christian young women, these, while secular in themselves, are avenues of acquaintance and approach through which the spiritual department gets a stronghold for direct personal effort. Such is an outline of the aims of our city associations and some of their methods of operation.

One can see that with the same aim for college young women, remembering that the educational and often the physical features are amply supplied by the college or university, we still have a wide field for social and individual effort. Leaving the question of the responsibility of college women to Christian work for other presentation, we must remember that college life with all its possibilities of development is by no means free from its temptations. The homesickness of the first days away from home produces unusual susceptibility to influences good or bad; the strangeness of the people and surroundings tends toward a suppression of the old spontaneous heart life, easily followed by indifference and hardness of heart; the pressure of college work emphasizes the intellectual life alone, making it of highest importance, and tends gradually to substitute general culture for spiritual life and activity. The multiplicity of college interests invariably produces the impression that the student has not time for aggressive Christian work or systematic Bible study; the pendulum too often swings from the intellectual to the social extreme, and the young woman leaves college with no adequate idea of real life and earnest work; but with a dwarfed spiritual nature and no immediate training for Christian service, and with lessened taste therefor. The college association therefore supplements the physical life by recreative clubs and outings, builds up a Christian fraternity or sisterhood, and a social life which conserves rather than tears down the highest ideals of womanhood; it brings the new student, even before her entrance into the institution, and during her formative years, into acquaintance with the best Chris-

tian womanhood of the college; it groups the Christian students for thorough Bible study and definite personal work; it holds services for the inspiration and expression of a practical Christian life, and through general and missionary libraries and meetings brings them in touch with the active interests and work of young women throughout the world; its connection with the State and international associations and student volunteer movements brings students, by means of summer schools, conventions, and other resources for training, in touch with the widest professions open to women.

The third link in our chain is the State association, consisting of the union of these local city and college organizations in the various States, with an executive committee of management elected by them in their annual convention. Their object is the promotion of the interests of the existing associations and assistance in the organization and development of new associations, with general education in the objects, method, and growth of the work in their respective States.

By far the most important agency in the growth and power of this movement has been, and is, the International Association. The work of this general organization may be outlined as follows: First, the collection and classification of the latest and best information and methods of work from the entire association field. Second, the compilation of records, statistics, and historical facts concerning the growth of the association movement. Third, the dissemination of information to associations and those interested, or to be interested, by correspondence, which means thousands of letters each year; by means of publications, including *The Evangel*, published monthly in direct interest of this cause; circulars, addresses, pamphlets, reports, instructions for the use of various officers and committees, and articles for the general and religious press. Fourth, assistance to local and State associations in the form of secretarial visitation, anniversary and other meetings, counsel with

boards and committees, and conferences to increase the local interest. Fifth, the securing, training, and recommendation of secretaries for local and State fields, with the employment and direction of an adequate force of traveling, editorial, and office international secretaries, who are the executives in these vast lines of work. Sixth, a close study of the principles and methods by which the entire work may be best conserved, developed, and extended, and all young women become interested in it. Seventh, a study of the needs of unorganized territory. Eighth, the extension of missionary interest and work, through the student volunteer movement. Ninth, preparing for and holding biennial conventions. Tenth, organizing and maintaining annual summer schools and conferences for Bible study and training of secretaries and volunteer workers, together with a large share in the development of the world's association, which, being a union of five national organizations, is now organized and is counted as the fifth link in our chain. This work of the international association is intrusted, by vote of the biennial convention, to an executive committee of thirty-three women, a large number of whom reside at the international headquarters, Chicago, and hold regular monthly meetings, employing a large and competent force of executive secretaries, through whom they are able to accomplish such a far-reaching work with rapidity and permanency.

Such being an outline of our history, form of organization, and general methods, let us pass to the more important consideration of those limitations and fundamental principles which we have chosen for our work, which distinguish us from all other organizations of women and give us a distinct and independent field.

First. Our efforts are limited to young women as a class.

Second. Our aim is the education and development of all young women rather than the immediate alleviation or assistance of any special class. We are trying to reach the true woman in young women; and hence, instead of being

classed as charitable, philanthropic, or reformatory, we are striving to reach young women whose lives may be multiplied, and while interested in all we can not sacrifice the high development of many to the temporal alleviation of a few— that work being already done by other organizations. We hold that by multiplying leaders and developing Christian workers we can easily solve the other problems also. A wealthy young woman, a college graduate, recently asked an association president if the Young Women's Christian Association reaches the class for whom it was really intended. She received the reply: "I am afraid not here, for we have failed to reach you and to induce you to concentrate your talents and wealth to the work of the Saviour among the many less favored young women. You could do more to upbuild young womanhood here than a score who do not have your education, wealth, and influence." On the other hand, a bright, intelligent stenographer, becoming interested in the physical department, took a thorough course in the gymnasium, was called to another association as instructor, and now has entered the Chicago University to prepare herself for thorough scientific physical work among young women. We strive thus to call out the woman for Christ and his service, in whatever position or circumstances she may be found.

Third. With us the true association idea predominates. In work which really benefits young women this becomes the essential living feature. Young women are slow to take advice, but quick to imitate, influenced more by associations than by any other element that enters into our lives. Realizing the force of this principle, we have adopted it as essential to our highest success, and while we endeavor to secure the coöperation of the women having years of experience and judgment in affairs of organization, our young women bear the responsibilities and do the active work of the association.

Fourth. The real needs of the young women are the same all over our land. No one field may be called in truth a

peculiar field. The same general principles of organization and method apply to all. We have realized, therefore, that greater economy of effort and more far-reaching results and more rapid growth has resulted from a uniformity of organization and work throughout our entire organization. This makes possible a helpful class of literature; it renders conventions, correspondence, and visitation practicable; it enables us to train volunteer workers for more efficient service, and has created the office of general secretary, and given her a wide plane of usefulness.

Fifth. Indeed the secretaryship, opening up a profession for educated, consecrated young women, may well be said to be a fifth feature which distinguishes our work from others. While we believe thoroughly in training a large force of volunteer workers, the personal element in the local association, the symmetrical development and uniformity of the entire work and its growth upon a permanent basis, in accordance with one lasting principle, depend almost entirely upon the efficiency of the secretarial forces in the local, State, and international fields; while on the other hand a more desirable or useful professional career has never been opened to Christian young women than may be found in this work.

Sixth. Most important of all is our basis of membership, known as the "Evangelical Basis," or "List of Membership." It is evident that just what we mean by this and its value to our work is not clearly understood by all, hence a word of definition seems necessary: First — Let it be understood by all that membership in the Young Women's Christian Association is open to all young women of any or no religious beliefs. Second — It must be remembered that the avowed aim of the association is the development of all sides of character in young women, which includes not simply a religious but a spiritual nature. The founders and maintainers of the association understand this to mean a character which accords with the life and teachings of Jesus Christ; hence we are called a Christian

association. To maintain this principle the membership has been divided into two classes, active and associate, the active consisting of those members who are anxious to protect this principle and work on these lines, and are found holding membership in the evangelical churches. With these rests the voting power and responsibility for the character and development of the association work; the associate membership includes all others who desire to receive the benefits of the organization, to help in its work in a general way, and who are striving toward a truer, better womanhood. This excludes no one who has a real desire for the association, and still preserves a decided Christian character to the work beyond the possibility of present or future change. We are not a church, we advocate no set creed, but we are the united workers of those churches which hold to evangelical truth, believing this necessary to the accomplishment of our fundamental purpose and object; and we are dominated by their united representative vote.

We still have before us a study of the possibilities for future power and usefulness. A review of the past shows that the association has marched steadily forward with a phenomenal yet continuous and permanent growth. Each new year has more clearly defined our field, and suggested new and effective methods by which it might be occupied. Each new year has raised up for and among us a large force of consecrated women, who are giving their time, their money, and themselves to the highest interests of young women; an increasing secretarial force giving their entire time to the work of supervision; a larger number of friends and supporters; many organizations started spontaneously in large and important cities, showing that the importance and value of the association is rapidly becoming appreciated; and, best of all, a grand army of young women from every avenue of life, marching to victory, calling upon all young women to join their ranks, bearing aloft the standard of a perfect, symmetrical womanhood.

What means this for the future? It means the strongest,

and purest, and truest, and best young women of the world, endeavoring to unite all young women in simple but perfect obedience to the power of Almighty God, which union must produce a power too great to be measured by man's mind; a power to be felt in every department of life, the home, the church, the school, the State, ever growing and increasing until the ages of eternity roll by, and then "we shall be like him, for we shall see him as he is."

SERMON PREACHED BY REV. ANNA H. SHAW OF MICHIGAN, IN THE HALL OF WASHINGTON, ON SUNDAY MORNING, MAY 21ST.

The services on the morning of Sunday, May 21st, were of unique character. The entire programme, with the hymns sung on the occasion, will be found in Chapter II of Volume I.—[THE EDITOR.]

Mrs. May Wright Sewall introduced the presiding minister thus: It is with solemn joy in our hearts that we open the services of this morning. It is a matter for congratulation, suggestive of prophetic hopes, that there are seated upon the platform this morning eighteen ordained clergywomen, representing thirteen different denominations of the Christian church. I take great pleasure in presenting to you the Rev. Caroline J. Bartlett, pastor of the First Unitarian Church of Kalamazoo, Mich., who will conduct the services.

Rev. Anna H. Shaw said: I will read for our scripture lesson from the words of Jesus.

"Ye are the light of the world." "A city that is set on a hill can not be hid."

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

"Let your light so shine before men that they may see

your good works, and glorify your Father which is in heaven."

Now I have a little paragraph from the religion of the far east, from Zoroaster: "The man who has done good rather than evil, morally and physically, outwardly and inwardly, may fearlessly meet death, well assured that radiant spirits will lead him across into the paradise of eternal happiness. Souls risen from the grave will know each other and say, that is my father, or my brother, my wife, or my sister. The weak will say to the good, wherefore when I was on the world didst thou not teach me to know righteousness, O thou pure one? It is because you did not instruct me that I am excluded from the assembly of the blest."

And from Buddhist scripture we have: "There are treasures laid up in the heart, treasures of charity, piety, temperance, and soberness. These treasures a man takes with him beyond death when he leaves this world."

And we have from the Mohammedan scriptures this: "One hour of justice is worth seventy years of prayer."

And from the Chinese, from Confucius: "The good man loves all men. He loves to speak good of others. All within the four seas are his brothers. Love of man is chief of all the virtues. The mean man sows that some of his friends may be helped, but the love of the perfect man is universal."

And we have from St. Augustine these words: "I have read in Plato and Cicero. They are wise and very beautiful, but I never read in either of them, 'Come unto me all ye that are heavy laden.'"

"The multitude that published the tidings were a great host." In the new version it is changed, both in letter and in spirit, for instead of being a past word and past revelation, it is an ever present word, an ever present revelation, and the people who publish the tidings are a new class of people — they are our people. "The Lord giveth the word. The women that publish the tidings are a great host."

The inspirations and aspirations which have been aroused by this remarkable conference will awaken in our hearts such thoughts of joy and blessedness that neither time nor distance shall ever be able to separate it from you until time shall be lost in eternity; and your journey up the steep and rugged heights where truth dwells will ever be made easier, and at the last be made surer because of our meetings here the last week. The women who have read various papers, who have discussed the various subjects which have been before you, have, in the undertone of all that has been uttered, voiced but one cry, the cry to be free; free to be; free to do; free to become that which is best and truest for God's people everywhere. Each has voiced the heartache and sadness which has come from woman who, in the past, has endeavored in any line of activity or research to lift herself or her sisters on a higher plane of life. Each has felt the cramping, crippling, and dwarfing power of prejudice and custom. Each has felt the terrible strain which the endeavor to fight against these barriers has put upon all the energies of her nature, and each has given voice to the vision revealed by him who revealed all truth of the time when the struggle for freedom shall be over, and when men and women shall live in that true and nobler atmosphere, in which truth and not tradition shall be our guide; the time when each man and each woman will take as a sublime watchword that which was to her, one of our old leaders, the very tone of her entire life: "Truth for authority, and not authority for truth." In the heartache which has followed this vision, as the darkness of the ever present has closed about the right, these women have turned to God, and lifting their eyes mutely to him have asked: "O! thou infinite One, give me freedom that I may help the world to find Thee." And then turning to men for guidance, they have asked the scholar: "Where shall freedom be found for the race?" And the scholar has answered: "The pathway to knowledge is the highway to freedom." But these women have

known that knowledge is not, and has not been, the power to free the race, and that many who have been the most learned have been not only the most oppressed but the greatest oppressors. Then they have turned to the statesman, and asked of him where freedom shall be found, and the statesmen have answered: "The highway to freedom leads through constitutions and laws. Governments will ultimately evolve such perfect systems of law that all men shall be free." But we have known that laws and constitutions have been used as instruments by which men have been enslaved and oppressed. They have turned to the church, and asked of the churchmen where freedom was found, and the churchman pointed to his creeds and to his rites and ceremonies, saying: "Believe and you shall be free." But we have known, not so much by our own experience as by the history of the past, that creeds have been cruel, ceremonies and rites have enslaved, and that they who are most bound by the creeds are least free. Then the soul has turned back again to the vision, and has asked Him who was able to reveal the future: "Shall freedom come?" And He has answered: "My child, neither in constitutions and laws, nor in knowledge, nor in creeds, shall you find the way to freedom, but the truth itself, and the truth alone, can make men and women free."

Grasping this thought, then, women have gone forth regardless of custom, regardless of prejudice, regardless of the reproach of the church, and in the words of him of old, have cried out: "Is it better to obey the law of man or to be directed by the spirit of God?" And helped by this thought these women who have gathered here together have been out in the world through the years that are passed, teaching and preaching in all realms of life, and in all spheres of activity, the truth which shall ultimately make us all free.

This gathering together of women has taught the world that women are learning that one lesson which is the hardest for the human race to know, that lesson of toler-

Mary H. Stilwell.

Emily S. Richards.

Laura S. Wilkinson.

Mrs. Lorraine J. Pitkin.

Mary C. Snedden.

ation each for the other. And in our coming together here there has been aroused a kindlier interest in each other's work, a kindlier friendship for each other; and no woman of us shall go to our homes who does not feel that her heart throbs in unison with all women everywhere whose eyes are lifted toward the light; and we have learned as we never could have learned in any other way, that lovers of the law are one. We have learned of the past; we have had enough of the creeds. What matters our label so truth be our aim? But coming forth from this blessed experience, we shall each feel that whether the world accepts our truth now, or whether it shall do so in the years to come, yet there is in our heart such oneness of sympathy and oneness of hope, that no woman can ever say truthfully again, "I am all alone of all the women in the world."

But as we have come together we have realized, perhaps more than ever before, the obstacles and difficulties which lie in our way. This has been our love-feast, but it will be of little value to us if it does not fit us better to go forth to meet the real experiences of life which shall come to us when we have laid aside our day of thought and have entered into life's practical mission. The difficulties which we have met in the past are still around us, and we shall find that the world to-day is bound to its own thought as in the past. One of the greatest obstacles which we shall meet is the fact that there are certain classes of people gathered together of a single church, of a single society, who cry out: "If you are not seeking truth in our way, then it can not be that you are true, and you are not seeking truth at all." These are people who are bound to truth by their limited vision of it, who cry: "My creed, my philosophy, my work is true, therefore all else is false." But the women who go forth from this great gathering shall feel that there can be no great movement to which has gathered any number of people but that underlying it, and running all through it, is some deep and profound truth, and that it is only a barren mind that can look upon any great movement fol-

lowed by any large number of people, and can say it is all false. This has been the mission of this great congress, and our women have learned that it has been a high privilege to search all the great movements presented here, and out of each one of them to gather a germ of truth, and unite it with a germ which has been discovered in another great movement, until in going forth we shall be bound together by one great chain, each link a great truth gathered up out of the world and made our truth. So that we shall go forth, not as women of individual thought, or an individual church, but we shall go forth as women in whose souls have been planted germs of many great truths, and we shall be what was explained to us as the root-thought of the word Sorosis, yesterday, that great coming together of many seeds, the result of which shall be the bread of life to the people of the world.

Not only shall we meet the obstacles which have always been in our way, but we shall also find that other great obstacle which more than any other keeps woman in the background to-day. Women have always been taught that self-submission is the highest part of womanly character; that they should efface themselves, give up all hope of education, and all development and growth in themselves, that another may grow; we have justified the sacrifices of a sister in order that she may earn the means by which a brother shall be educated; the sacrifices of a wife that she may help push to the front her husband; or the sacrifices of a mother that she may assist her son; not because there is any principle in it; not because there is any special good accomplished; not because the son, or husband, or father has any special power in himself; but the sacrifice of the woman for the uplifting of the man seems to be the one thought, regardless of the principle of justice. But the sequel shows that many women have gone to their graves broken-hearted to lift up a man who was not worthy of living after he had been lifted; a man incapable of recognizing the sacrifice; a man who did not begin to possess in

himself such possibilities as were in the one that was sacrificed. Women will need to revise their table of virtues. Men have made it for us in the past, but in the future when we shall revise it we will leave in the table of virtues self-sacrifice, but we will put by its side self-assertion. What God needs in humanity to-day is recognition of the fact that one-half of the divine nature in the world is clothed in womanhood, and unless womanhood is developed, one-half of divinity itself is kept from the knowledge of the peoples of the world. The mission of woman in the pulpit is not alone to keep alive the fire of the Holy Ghost in the hearts of men and women in this world, and teach men and women the truth of the power of God to transform human life and human character; but one of the missions of the woman preacher is to people heaven with the feminine thought as well as the earth, and the race must be taught that they can no more be half-orphans in heaven than they are on earth, and that in the spirit of divine life, in the spirit of infinite love, in divinity itself, we have the feminine and the masculine, and God is the eternal parent of us all, the father and mother of the human soul. And when heaven shall be re-peopled by the Divine Spirit, which is the spirit of motherhood as well as fatherhood, oh how the heart of the human race will gladly sit at the feet of the mother-heart of God, and be comforted in the woes and sorrows and heartaches of life!

But the reformers themselves must learn, for it is impossible for any woman to become a real reformer who is not herself reformed. It is impossible for any human being to become a teacher who has not first been taught; impossible for any to lead and lift, who has not first learned to obey. Therefore I may be pardoned if I address some of my words to my own colleagues this morning and say, no more can every woman be a reformer than can every woman be a true and righteous mother, or than can every woman be a home-maker. God has not endowed all for any one thing, and those who would themselves become reformers must

learn that to be a guide and teacher there are certain qualifications and certain lessons which must become a part of our being, or else we are not equipped for our work in the world; and that this is the center of every reformer's life — a broad, vigorous, healthful character. No woman is fit to be a reformer who does not possess strong character. Now, character is what we are, and no one is nobler and truer than the character which she forms. Taking this thought outside of one's self, no life character is greater than the character of her who has wrought it. A mean mind can not build a vast life structure. A narrow soul can not build broadly, or wisely, or well. So if we would become builders whose building shall remain, if we would become teachers whose lessons shall abide, then must we become women of strong character in all of our relationships to the world and to God. In the building up of the work of the world there must be a strong character, regardless of what one's reputation may be, and in order that we shall be possessed of a strong character three things are essential to us. First, we must be possessed of moral courage, and that is the thing to-day which is rarer than anything else — moral courage. Now, moral and physical courage are very different things, and it has been thought that women could not be possessed of strong characters because they were not possessed of strong bodies. But moral courage, which is born of the soul, moral courage which enables one, regardless of his surroundings, to sacrifice anything and everything for truth, that is the first and necessary qualification for a leader and teacher of men. What the world needs to-day is great, broad minds, broad enough to reach out and grasp the truth, and hearts pure enough to receive it, and souls brave enough to defend it. And could the men and women of the world who believe the truth to-day and have minds large enough to grasp it, possess souls brave enough to stand by it, then would there be no more sacrifices of men and women on the altar of persecution and ignorance. But the women who go forth to work in the world to-day must

be possessed of this strong character whereby they can stand by the truth through the moral power which enables them to face social ostracism, prejudice, and denunciation, and take their stand by truth, because at the last they only are victors who are found on the side of truth. Longfellow has justly said, "No evil thing can succeed, no good thing can fail. There is no success save in the triumph of the truth." So we who stand by the truth, who are always standing by that, shall in the end be victors. Nations shall pass away, generations of men shall be born and die, the world may even pass into utter oblivion, but the truth, like the Divine One, is eternal and shall abide evermore.

Not alone must we be possessed of moral courage to stand by the truth, but we must be possessed of faith in God to be men and women of strong characters. I do not stand here this morning to define God to you. I do not undertake to tell you just how you shall believe in God or just what your conception of God may be, but no man or woman can ever be possessed of a strong character and become a teacher and leader of men, triumphing over obstacles, confident of victory before the battle has been begun, who has not faith in an overruling power, who is ultimately able to guide all things toward that which is right and pure. Plutarch said long thousand years ago that he made a search up and down the earth that he might find a city without a symbol of the man Christ Jesus, but could never find a city without any symbols or shrines; and what was true in the days of Plutarch is true to-day. In all this world there is no city or nation the center of whose life is not God. There is no number of people who have gathered together for any great purpose who have not some faith in some power somewhere, upon whom all others are dependent.

Then not only must a reformer be possessed of moral courage to stand by what she knows to be true and teach it; not only must she be possessed of faith in God, and know that ultimately she shall see somewhere, at some time, the

triumph of the truth, but she herself must become uncompromisingly obedient to the higher laws of God everywhere. You and I, all men and women of every land or clime, know that above the laws controlling our physical and our governmental life there are higher laws controlling our moral and spiritual characters, and it is as natural for us to turn our faces toward these higher laws as it is for the face of the heliotrope to turn toward the sun, and a woman of strong character must evermore keep her face toward obedience. The men and women of strong character then find out what the law of the highest is. You ask, where do we find it? I do not know, only in this world it is to be found, we believe, and it is to be found written on the hearts and lives of our fellow men and women everywhere. It is to be found written on the face of nature everywhere. In all lands and under all conditions God has never left himself without a witness to all peoples of the world. Therefore, we may learn the law of God in our relations in life, in our associations each with the other.

Look into the history of the race, and what will you find? You will find that God has placed in the hands of men and women some wondrous powers, wondrous possibilities. Some of the great poets of old have had given to them by God harps that were divinely attuned, and he has asked of them to sing a song which, when sung, would thrill the heart of the race and lift it up toward him; but they have taken these harps divinely attuned and sunk them in the dust at the feet of their lusts, and to-day the world mourns the lost songs everywhere. To every man and woman of us here God has given a soul, a soul so divinely attuned that we may hear the very harmonies of heaven; a soul so divinely attuned that we may hear the voice of God speaking with us, and be directed by that voice out into a high and holy plane. So whether that which we believe is true or not, if we stand by what we believe to be truth, God will illuminate the path, and we shall by and by know the truth, if we are true to the bit of truth we all possess now; for

they who are loyal to truth will find that truth is always loyal to them; and they who harken to its divine voice shall hear it all about them, and know the voice of truth and follow it, and the voice of a stranger will they not follow.

Now then, you ask, what shall be the reward of these who are thus laboring for the uplifting of truth? I say: My sister, be not disheartened. It matters not what your reward shall be. It matters not how it shall come. Your reward may not be the great, sweet honor of grateful success, but this it shall be—you shall be lifted into a true life, able to look out without servility, able to look up to God without fear, and though your truth may not be accepted, though you yourself may be rejected, though you may die and yet the world refuse to hear, this is not life's greatest sorrow. It is a greater one never to have heard the voice of truth speaking in the soul. As George Eliot says: "The words of deepest bitterness that can be known to the human soul can never be wrung from the lips; they are outward. It is only when one has covered her head in shame and humility, and has said, 'I am not worthy to be a martyr. The truth shall prosper, but not by me.'"

And, therefore, my sister, if it be your high and exalted privilege to have gotten a glimpse of truth, thank God. If it has been your higher and still more exalted privilege to have been able to give this truth to the world, thank God. If it has been your sublime privilege to see the world accept it, thank God. But in every case and all cases thank God that truth is, and that you have heard its voice.

Then, oh, woman! what may we not prophesy of thee, when thou hast come into perfect harmony with the truth, when thou hast heard its voice speaking in thine own being? What may we not prophesy of thee when from off the altar a living coal shall be pressed to thy lips, and thou shalt speak words all aflame with truth, which, when sinking into the heart of humanity, shall kindle a flame all divine within each heart, and a nation shall be born, an unknown nation yet, but a nation shall be born who shall call thee blessed?

It has been said that it is the greatest sacrifice one can make for a friend to give up one's life for one's love; to sacrifice one's life; to lay down your own to find it in the good of another. But how much richer, how much holier, is the praise of her who lays down her own good, who sacrifices it for the good of another unknown, or for the good of a nation yet unborn. This is the highest test of loyalty to truth. So that whether that which you have in your soul to-day, which burns like a living flame, shall be accepted by the race or not, if you lay down your own good for the good of a race that shall be, then you have manifested the greatest loyalty to truth that can be manifested by any one, and the truth has come, and your reward shall be the love of a people.

Do not now say I lift the standard too high. The standard of God can not be lifted too high. The standard of truth must ever be high above the standards of the world, and the standard-bearers of truth must ever be in advance of the great march of the world behind them. Therefore, do not lower your standard one inch. Do not stay your progress one moment. Do not hesitate or falter, but remember the words of the young color-bearer in our late war, who, when the standard-bearer of his regiment was shot down, sprang forward, caught the colors ere they reached the ground, and then, thrilled with enthusiasm, pressed on before, on, on, up the hill toward the rampart upon which they were charging. Seeing him go faster than the men could follow, the colonel shouted out: "Bring back those colors!" But without faltering he glanced back and cried, "No, colonel, bring your men up to the colors!" And on he went and planted the colors, and the men gathered around the flag of their country.

And so, my sisters, do not falter; and when they cry, the world is not ready, the world has not been educated up to your truth, call back to the world, "We can not lower our standard to the level of the world. Bring your old world up to the level of our standard." Then shall the people of

the world be lifted nearer to God, near the glory which evermore surrounds truth, near the eternal peace of God flowing like a mighty river, near in heart and soul to the truth and the source of all truth, the infinite love of Divinity itself.

Therefore, let me close in the words of one not of our faith, or the faith of any here; one from across the seas, a Brahman, who said: "The differences in religious views have divided the world into seventy great nations. I scan them all, and in and through them all I gather one truth — divine love."

And let us add to that the words of Jesus Christ of Nazareth: "One is your father, even God; and all ye are brethren."

CHAPTER XIV.—INDUSTRIAL, SOCIAL, AND MORAL REFORM,

AS TREATED IN THE SUBORDINATE CONGRESSES.

EDITORIAL COMMENT—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE WOMEN'S TRADES UNIONS, BY MARY E. KENNEY—EXTRACTS FROM ADDRESSES DELIVERED IN THE DEPARTMENT CONGRESS OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION, BY CLARA C. HOFFMAN AND FRANCES LEITER—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE NATIONAL CHRISTIAN LEAGUE FOR THE PROMOTION OF SOCIAL PURITY, BY ELIZABETH B. GRANNIS—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE NATIONAL COLUMBIAN HOUSEHOLD ECONOMIC ASSOCIATION, BY LAURA S. WILKINSON—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE AMERICAN PROTECTIVE SOCIETY OF AUTHORS, BY GRACE GREENWOOD (SARA J. LIPPINCOTT)—EXTRACTS FROM ADDRESSES DELIVERED IN THE REPORT CONGRESSES BY MRS. JOHN WOOD STEWART, MRS. FAIRCHILD ALLEN, HANNA BIEBER-BOEHM, AND MRS. BEDFORD FENWICK.

AT first sight the contents of this chapter may seem oddly grouped, but a little reflection will enable one to see that existing moral and social conditions are, in large degree, the consequence of industrial standards, conditions, and opportunities. The growing desire to lift housekeeping into a profession, to classify and systematize "the medley of shreds and patches" included under that vague general term, is most encouraging. It is evident that the phrase "dignity of labor," which has served to decorate so many fine exhortations delivered by the idle to the industrious, has assumed a practical significance. Women see that in the ability to sustain themselves by labor lies their only certain basis of self-respect, their only security against the most insidious and fatal temptations. That wealth does not

release its possessor from the moral necessity of developing and applying her powers, and that poverty does not excuse its victim from results that her own industry might forestall, are truths of relatively recent acceptance.— [THE EDITOR.]

ORGANIZATION OF WORKING WOMEN — ADDRESS BY MARY E. KENNEY, ORGANIZER FOR THE AMERICAN FEDERATION OF LABOR.

To say that it is difficult to organize women is not saying the half. There are several reasons which prevent women from wishing to organize. In the first place, they are reared from childhood with one sole object in view — an object I do not wish to discourage but to elevate from its present conditions — that is, marriage. If our mothers would teach us self-reliance and independence, that it is our duty to depend wholly upon ourselves, we should then feel the necessity of organization, and especially of the new form of organization, which is voluntary coöperation. The one reason I have given leads to others. Because they do not feel that they have a permanent place in the industrial world they go into it for the time being only, and do not study its interests. They accept the system they are compelled to slave under as they find it, and give no thought to whether it could be changed or their conditions bettered.

Again, they feel that an institution, which has for its platform protection, is for men only, and the only protection they expect is the protection given them by men, not realizing that it is their duty to protect themselves. So that the only hope in the organization of women is in getting them to feel that they are, or should learn to be, independent.

Another reason, and especially the reason in New York City, is that the women are intimidated by their employers, and in many cases by the forewoman. I met a very bright young woman in New York who was discharged for being

a member of an organization. She feels the necessity of united effort among the workers, but is compelled to earn her livelihood, and consequently is deprived of the right to better her condition, or assist or meet her sister workers, through the fear of being deprived of her present means of subsistence. Such is the existing condition of the working women in our free America, where slavery is supposed to be a thing of the past, but where it really exists to-day in the most tyrannical form.

In addition to the above reasons, there is a difficulty in reaching the women in factories, especially in large cities, where it is difficult to gain access, in order to distribute invitations to a meeting under the guise of "an entertainment with addresses." I have entered many a factory with the expectation of being thrown out when detected, and in many instances have been told to get out as quickly as possible, without a thought that I was at least human.

Statistics of women employed in cities show that the time lost by women in Chicago earning less than one hundred dollars a year is 115.5 days, while the time lost by women earning five hundred dollars a year and over is 14.5 days. In other words, the women and girls who are poorly clad, poorly fed, and poorly housed, lose more than eight times the number of days lost by those in comfortable circumstances. In New York the women earning less than one hundred dollars a year lose an average of 128 days, while the women earning five hundred dollars or more lose only 17.3 days. The same is true of Boston, where women earning under one hundred dollars a year lose 108.5 days, while the women earning five hundred dollars and over lose 11.4 days. It is only reasonable to suppose that the unfortunate women receiving starvation wages are deprived of even these through ill-health caused by poor food, poor clothing, and poor shelter.

There is but one city, in my judgment, where justice is done working-women, and that is in Troy, N. Y. Here the principal industry is shirtmaking, and the women are

thoroughly organized. The employes work by the piece, six and eight hours a day, and receive ten to twelve dollars a week, which is fair wages. In Troy, if one individual has a grievance, and a just one, all demand justice at once.

In Albany, just across the river, the conditions in this same industry, and above all in the shops owned by the Troy firm of shirtmakers, are just reversed. The town is wholly unorganized. The women in the shirt industry, with the exception of those in one factory, are intimidated and kept from organizing. The factories are nothing better than slave prisons.

I applied for work at one factory with the object of becoming acquainted with some of the girls. I found that I should have to purchase a machine if I went to work. This would cost forty-five dollars, of which five dollars must be paid down, and one dollar a week afterward till paid for. When I became an expert shirtmaker I could earn from five to six dollars a week. I had to be at my machine at half-past seven in the morning or be fined. Not a word must be spoken during working hours. This is a rule in every factory in which I have worked.

Here are conditions existing in twin cities, one working under the factory lash, and the other under the condition of organized labor. Many of the Troy girls told me it was a pleasure to work in their shops. In Albany it is a dread. What a shame it is for a majority of the people to allow their freedom to be jeopardized by a few, especially when they hold the remedy in their own hands!

In my own trade, bookbinding, the wages paid in Albany are seven cents an hour for a ten-hour day, or four dollars and twenty cents a week, and still we are expected to be respectable. I know a forewoman in Albany who receives only five dollars a week, and she has an aged mother to support out of that. In this same office I know a young woman feeding presses who receives five dollars a week, and she also has a mother to support. This woman is

doing the same work a man does, and ought to receive from ten dollars and one-half to twelve dollars a week. Both of these young friends of mine give their whole time, labor, and skill from seven o'clock in the morning until six o'clock at night for a bare existence.

I have given only a few facts from personal experience. Just such conditions exist in our very midst. We don't have to go to Boston or New York.

Is it any wonder, then, with these fearful facts confronting them, that the masses are beginning to feel the injustice and oppression that is forced upon them? There are a few awake to their sense of duty, both to themselves and their fellow workers. All the masses need is to be educated to that sense of duty which will demand justice and abolish that system which compels my sex to accept wholesale prostitution, crime, and degradation.

A Bird's-Eye View of the National Woman's Christian Temperance Union — Address by Clara C. Hoffman of Missouri.

Well was it said by Mrs. Lathrap in the council of 1891, "No other association has become so distinguished for the friends it has won and the enemies it has made. It has touched the home, the school, the church, the political and legislative power of the whole country until the shore-marks of its influence are wide as the Republic." The National Woman's Christian Temperance Union is applied Christianity; applied, not to a select few, but to humanity. It implies the possession and cultivation of a sense richer than benevolence, wider than philanthropy, and kinder than theology; the sense of humanity that sees the fatherhood of God for all, the brotherhood of man in all. It is a teacher who sees with the natural eye, and knows with the human reason, a multitude of conditions in this life that can and should be changed; a teacher who believes that the

much-talked-of, yet distant, coming of our Lord will be mightily hastened when all the people are taught the duties and conduct of this life; taught concerning the duty of husbands to wives and wives to husbands; concerning the right of all children to be born of love and hope, not lust; concerning the equal responsibility of parents, the care of the house, ventilation, wholesome cooking, cleanliness of streets, comfortable and convenient clothing, holidays, amusements, equal pay for equal work, justice to woman, good manners at home and in the public assembly.

With our young women, called "Y's," and our host of honorable honoraries, with Loyal Temperance Legions, boys and girls, and the valiant men who register our sentiments at the ballot-box, our national family sweeps away beyond the half-million line.

Every State and Territory is organized, and unions are formed among the colored people, the Swedes, Norwegians, and Germans in this country. The National Woman's Christian Temperance Union has joined hands with England and British America, and its insignia, the white ribbon, and its ritual of total abstinence are adopted there as here.

More than twenty-seven thousand medals, silver, gold, and diamond, have been given by that great-hearted philanthropist, W. J. Demorest of New York, to the youthful winners in oratorical contests, conducted mainly by the Woman's Christian Temperance Union.

By ceaseless agitation it has compelled city councils and authorities to recognize the necessity of police matrons, until this office is now firmly established in a great number of cities. The barbaric law, practically pronouncing the little girl of ten years old enough and mature enough to protect herself against the wiles of evil men, can no longer stand on our statute books unchallenged by the Woman's Christian Temperance Union; and for every advance made toward decent, humane legislation on this subject, it must in all fairness receive the major credit. Through plans carefully devised in national conventions, and faithfully

carried out by department superintendents, the broadening, elevating, humanizing, christianizing influence of the National Woman's Christian Temperance Union has reached all sorts and conditions of men.

Happy under the leadership of one wise enough and broad enough to seek "every creature's best," to help in the betterment of the world, the National Woman's Christian Temperance Union has never refused to coöperate with every society whose aim is truth and justice for humanity. Steadily has it maintained the right of woman's equality, officially committing itself to that most righteous cause when policy counseled silence; and to-day its advocates for woman suffrage outnumber those of any society in this magnificent council of women.

Through its varied activities, its wide philanthropies, and tireless education within, without, around, and everywhere, the National Woman's Christian Temperance Union has become the mightiest dynamite under the moss-grown walls of prejudice built centuries ago on the traditions of men. Where politics and ecclesiasticism had failed came the National Woman's Christian Temperance Union with love in its heart, and a knot of snowy ribbon in its hand, and bridged the chasm between a severed North and South.

To the incomparable leader of the National and the World's Woman's Christian Temperance Unions, Frances E. Willard, God has given a vision broader and kinder than that seen from Pisgah's height; the vision of a promised land fairer than Canaan, whose inhabitants with sober brain, clear eye, and steady limb shall confess God's law within their members, as on stony tablet; whose constitution shall be the Golden Rule, and whose allegiance shall be forever to the King of Kings and Lord of Lords, Jesus Christ.

FLORENCE ELIZABETH CORY.

FLORENCE FENWICK MILLER.

EMMELINE B. WELLS

PHYSICAL EDUCATION FOR WOMEN — ADDRESS BY FRANCES W. LEITER OF OHIO, SUPERINTENDENT OF PHYSICAL CULTURE DEPARTMENT OF THE YOUNG WOMAN'S CHRISTIAN TEMPERANCE UNION.

It has been significantly stated that the girl who can enter womanhood with a liberal education and good health is equipped to command the world. In the majority of cases, where such is seriously desired, the liberal education is denied because good health is lacking. The abundant opportunities in these days for self-help make pecuniary disadvantages of small account in acquiring an education, if the individual possess courage and endurance, which are the results of health.

The success of all plans for the advancement and enlarged usefulness of women, as a class, will be determined in years to come by prevailing physical conditions.

What has it been in the past? Prejudice in favor of unsuppressed activity for the boy, and modest inactivity for his less fortunate sister, has laid the weight of unfair restraint upon every girl from the hour of her birth. If the vivacity of some physically gifted daughter has ventured to break the bars of this time-honored restraint, she has, until recent years, been branded a "hoiden."

There is nothing in the genesis of the human race which can lead to the conclusion that God ordained two sets of laws, almost diametrically opposite, for the maintenance of health in Adam and his wife Eve. The penalty which has been suffered under this false adjustment bears its own disastrous marks in the generations of to-day.

The father may possess a fine physique and a robust constitution. This does not, however, insure to the son the same, if the mother is lacking in these directions; nor is the daughter assured even her mother's disabled status with such unbalanced parentage.

The highest possibilities of the race demand improve-

ment in both fathers and mothers. It does not, however, require a very keen student of the situation to understand that the success of human fruitage rests largely with the sex which nature has decreed shall foster the developing germ, and whose personal characteristics, whether meriting praise or censure, shall silently mold the child after her own pattern.

Of the personal characteristics of the mother, which manifest themselves in a greater or less degree in her offspring, as a rule, none are more striking, or indeed significant, than physical defects, because these often appear as indices of the grave elements in character. The skipping of a single generation or several, in proof of this, does not weaken the truth.

Who is ready to deny that uncertain conditions of health bar women from the extended fields of usefulness already wide open to those who will enter? Who, of all womankind, will venture to assert that woman can ever meet successfully even the initial duties of citizenship, until a keener intellect, keyed to the demand by the supporting tide of physical well-being, enables her to grasp, mentally, some of the questions in social and political life?

What systematic physical discipline has accomplished for men it can do for women. For their own sake and that of posterity these results should be sought.

Who does not know that to be a Roman implied the possession of a magnificent physique, through which all the cherished attributes of that warlike people found expression? This was not alone the result of careful training, but the inheritance from the mother as well. So, prominent in Roman history stands the noble Roman matron, whose systematic training, physical and mental, fitted her to become the mother of sons of whom that nation was justly proud. Shall we do less for a nation whose form of government crowns each son with the emblem of sovereignty, and whose increasing knowledge of the right, in the light of divine law, will sooner or later place

the same privileges and obligations upon every American daughter?

It is not the time or place to discuss at length the methods by which this needed discipline can be secured. Suffice it to say, each community, small or great, should establish a gymnasium where women and girls can assemble and receive instruction under some specialist qualified to meet the needs of the sex.

After more than half a century of varying experience, physical training is taking its place gradually in the curriculum of popular education, which includes girls as well as boys. The various educational institutions for women are also adding well-equipped gymnasiums as one of the inducements for patronage.

The first record we have of physical training for girls was made in the Boston Monitorial School, in 1824. In attempting to introduce some of the simplest exercises, the principal encountered the objections of primly educated parents. After a struggle these were, in a great measure, overcome. In writing to a friend regarding the experience, the principal said: "I trust the day is not far distant when gymnasia for women and girls will be as common in Boston as churches; and that young men, in selecting mothers for their offspring, will see to it that they are healthy and strong, capable of enduring fatigue and encountering dangers."

Seventy years later we respond to this a hearty Methodistic amen, with the addition, however, that we trust our young women, in accepting fathers for their children, will see to it that they can give purity for purity, lives untainted by the drugs and weed which are sapping the manhood of the nation, and through the laws of heredity cursing posterity.

THE NATIONAL CHRISTIAN LEAGUE FOR THE PROMOTION OF SOCIAL PURITY — REPORT AND ADDRESS BY ELIZABETH B. GRANNIS OF NEW YORK, PRESIDENT OF THE NATIONAL CHRISTIAN LEAGUE FOR THE PROMOTION OF SOCIAL PURITY.

The National Christian League for the Promotion of Social Purity was organized in 1886. The national charter was obtained in October, 1889. The league aims to establish a single standard of purity, or to secure the same measure of chastity for men and boys which is required for women and girls. Girls and women must be freed from the sense of dependence upon men for financial aid and social position, which often becomes a temptation to wrong-doing, before this single standard can be universally conceded.

Since the organization of the league much good has been accomplished along the many lines which promise a higher and equal standard of purity. Very much has been accomplished through the religious and secular press, by regular monthly meetings, and by the special literature published and circulated by the league.

The headquarters are at 33 East Twenty-second Street, New York City.

We are convinced, and would suggest to other earnest advocates of a higher standard of purity, that no greater power can be summoned in the cause of purity than the regular daily, weekly, and monthly publications, in spreading a knowledge of the advantage gained to all classes in seeking to develop a higher standard and universal chastity for every individual.

The league had four bills before the Legislature last winter. The "tobacco" bill was in the form of an amendment to the code, and was designed for preventing the giving or sale of tobacco to minors by prison authorities. One might be surprised on learning that prison law and custom furnish

tobacco to boys even under the age of eighteen, who have never had chewing tobacco in their mouths until confined in prison or jail for petit larceny or other crime, so that they come out veteran tobacco chewers.

Our second bill was another amendment to the code, to the effect that any person convicted of breaking the Seventh Commandment should be imprisoned for not less than one year, and fined not less than one thousand dollars. We have had no law in the Empire State for more than forty years against the crime of adultery. There is often no alternative but to sue for divorce, which many wives and mothers are unwilling to do; while, if this bill could be passed, few persons could live openly in illicit relations, and it would have a most wholesome effect in preventing a reckless man from boasting to his wife of his unchaste relations with other women, and in many cases prevent such evil relations altogether.

We also had a bill the import of which was to secure a farm, and a temporary city home, for persons of any age, worthy or unworthy, and regardless of sex, where they could receive employment at a nominal remuneration, but sufficient to provide them shelter, food, clothing, and baths.

Our fourth bill was a very simple one, drawn by Judge Arnoux, who is a strong advocate of suffrage for women.

During the past three years we have striven arduously to agitate public opinion in the interest of a higher standard of purity, among those particularly who do not believe that a life of perfect chastity is as desirable and possible for men and boys as for women and girls. We have discussed the various forms of impurity which exist in and out of the family relation, while our steady purpose has been to impart judicious information and intelligence respecting personal virtue, from the period of earliest consciousness to the grave. We do not fail to commend the stanch and noble declarations of many of the best members of the medical profession who believe in and teach the equal standard of purity; neither do we cease to denounce, as we have occasion, the

fatal results of perverted judgment on the part of medical men who are graduates of our oldest colleges and practitioners in many of our best families, who teach that while physiological laws remain as they have existed from the beginning, and will continue to the end, the same standards can not be required of men which are right and proper for women.

We persistently seek to impress the fact that whatever enhances the value of woman in the home, or out of it, is of equal value to every man who desires to be the head of his own family, or who expects to participate in creating a home, and to be recognized as a member of respectable society.

We have already commenced to raise a fund with which to rent or buy a permanent home, where needy girls and women may find employment without reference to age or condition of any sort. We must have a place in which any homeless person may find an opportunity to earn a humble living. Existing charitable homes are usually established for special classes. There is almost no provision in New York City by which in an emergency a girl, boy, man, or woman, without friends or money, can find a refuge. Every place of shelter and help has been full this entire winter; even Blackwell's Island is in every department overcrowded, and surely no able-bodied girl or woman, or one who is able to earn fifty cents per day, ought to be sent to the workhouse or almshouse.

There is no institution so much needed in great cities for any class or classes of helpless persons as an institution which shall furnish temporary or permanent shelter to exceptional cases, and employment for self-support. Every dollar in money which is not earned when given has a tendency to pauperize or reduce self-respect. It is far better that all should render service for whatever they receive, whether the service is worth anything to any person or not; and there is no one who is able to stand or speak who can not, under good executive management, be placed in cir-

cumstances where he or she can do something toward an independent support.

The league, by a unanimous vote at its general meeting, and at its woman's business meeting in February, passed resolutions denouncing a proposed "Song and Dance Bill" for licensing little girls of tender age to appear upon the stage in theatrical exhibitions. The league sent out one hundred and sixty copies of these resolutions to Senators and Representatives at Albany, urging them to kill this bill promptly, which, if passed, would necessarily aid in the propagation of vice. We have also sent many letters to individuals, asking their coöperation to aid in preventing its passage, and have received a number of responses from Senators and Representatives, who have promised to do all in their power to prevent the adoption of the bill.

The incorporators of the Christian League are often asked why we did not unite with the Woman's Christian Temperance Union, or the White Cross movement, or some of the other organizations already in existence, instead of organizing as a distinct national society.

First. After many years of deliberation we were convinced that it was necessary to have a headquarters at Washington or New York City.

Second. We believe that men and women ought to be associated as co-workers in seeking a higher and equal standard of purity for both sexes in and out of the church. We recognize that there is a department of work which can be better done by men alone, and other work which can be done effectively only by women; and that a far greater amount can be accomplished when managed by mutual leadership.

While we would not intimate that the league has done better work than other organizations, still we are confident that in due time, when the league shall have attained mature age and full strength, it will have proven that the coöperation of men and women as workers in this cause has

accomplished far better and greater results than either men or women could accomplish separately.

Third. The league is, as a whole, thoroughly in sympathy with the various temperance movements, and its individual members work singly and collectively for the restriction of the tobacco habit, and total abstinence from it, as well as for the absolute disuse of alcoholic stimulants.

The league exacts no pledge from any individual member, save that he or she accepts the Lord Jesus Christ as his or her personal Saviour and the leader and example in every good work.

We aim to teach the right of every child to the counsel, companionship, and love of his father, the same as to that of his mother, under whatever circumstances it may have been forced into existence, whether it be born to a legitimate father and mother or not. We teach the enormity of the sin in the illegitimate father, notwithstanding that the law and custom of the land permits him to give away the child to a public institution wherever philanthropy may provide a resting-place for the little bundle of helpless infancy, and thus ignore his fatherly responsibility to his own child, which is deprived even of its birthright to its father's name.

We acknowledge that it is equally culpable in an illegitimate mother to dispose of her unprotected offspring, to whom no thought is given in most cases by the father, whether he have the wealth of millions, a college education, and forty years or more of worldly club-life experience, or whether he be the vilest of criminals from the lowest vagabond ranks.

Women who have pursued with careful and prayerful investigation the helpless young mothers, gathered from the ranks of typewriters, stenographers, teachers, bookkeepers, store or factory girls, often find them with their helpless infants in great charitable church institutions, lying-in hospitals, reformatories, or in the street, gone from bad to worse in hopeless despair, while the illegitimate

father in many cases is rewarded by smiles and patronage from the officers of "church societies." Intelligent mothers in and out of the church connected with these great benevolent homes really believe in their hearts that these illegitimate fathers have been very generous under the circumstances to bestow one hundred and fifty dollars or two hundred and fifty dollars upon the institution which receives the pretty little errand girl, chambermaid, or book-keeper, as the case may be, and supplies her with a bed, and surrounds her with machine routine, medical attendance, and strangers to explain to her the enormity of the sin of giving birth to an "illegitimate infant." Yes, the shocking falsehood by the church and state must be reiterated even to-day, that the innocent, helpless little offspring, directly legitimate from the hand of the Creator, must suffer the stigma of the abominable sin of its illegitimate father and mother, until the laws of the land shall be revised in accordance with the gospel of Christ, taking the place of old Jewish law or the more unjust conservative rule of modern society.

And what ought to be said and done concerning feticide in fashionable society? What does it lead to in and out of the marriage relation, and where is it to end? Is murder made respectable because it is a common and every-day occurrence in the families of communicants of every division of the church? There is no space here or the opportunity to call your attention to the unnamable sins of the age. We, as Christians, are commanded to go out and seek and save the lost. If we close our eyes to these terrible evils, how can they be restricted or cast out of our midst?

The letters which have been received by the officers of the Christian League from wives and mothers disclose facts which exist in the homes of the wealthy, in Christian families, in the haunts of degradation and poverty, as well as in the municipal government, of which most of us had never heard until we became an organized society to aid in these matters.

The highest Christian civilization may learn much from the oriental governments. If men are fitted to render safer and better service as eunuchs in oriental countries, why not adopt this most needed and surest method of punishment for certain criminals? Have we not Scripture teaching and example to sustain this plan? If any member of the body offend, shall it not be removed, that the whole body be not sacrificed to the one unruly member? Let wise statesmen counsel with the elect women, and adopt more rational methods for preventing certain crimes.

Working members of the Christian League have been frequent visitors during the past three years to all the city public institutions, prisons, insane asylums, and station-houses, during the day and night, where women lodgers and prisoners are received. From time to time we have sought in various ways to urge the necessary means for preventing practices which exist in these places; and improvements have been effected by securing the coöperation of men in political power. Many of the patients in the insane pavilion at Blackwell's Island, and in all the asylums in the country, are victims of self-indulgence. Is it not time for the church to awaken to its responsibility and seek the coöperation of honest, chaste physicians, who will manifest a higher regard for physical and spiritual development for all God's children than for the etiquette so tenaciously regarded by men and women of the profession?

Solitary confinement in every penal institution is a source of untold evil. Every evil thought is rampant; many evil schemes are concocted; evil hands are directed by evil thought; and evil thought is certainly intensified by solitary confinement.

THE COLUMBIAN ASSOCIATION OF HOUSEKEEPERS AND BUREAU OF INFORMATION, WITH PLANS FOR THE WORK OUTLINED IN THE NATIONAL COLUMBIAN HOUSEHOLD ECONOMIC ASSOCIATION, WHICH WAS INCORPORATED MARCH 15, 1893.— REPORT BY LAURA S. WILKINSON OF CHICAGO.

The National Columbian Household Economic Association is a direct outgrowth from one of the committees of the congress auxiliary. When the chairman on Household Economics was appointed she called together the members of her department, but found that there was no formulated plan of work. This committee, numbering thirty, was one of the largest in the auxiliary, yet its attendance was so irregular that we discovered that no real work could be done unless we could be aided by additional money and more members. The one way to meet this difficulty was to form an association which should include the members of the committee, and make it possible to obtain subscriptions to carry on the work. This was done early in October, 1891.

The objects of this association are, as the constitution announces, "To awaken the public mind to the importance of establishing a bureau of information, where there can be an exchange of words and needs between the employer and employed in every department of home and social life. Second, to promote among its members a more scientific knowledge of the economic value of the various foods and fuels, and a more intelligent understanding of correct plumbing and drainage in our homes, as well as of the need for pure water and good light. Also to secure skilled labor in every department of woman's work in our homes."

The work of the association was to be done through seven committees. It was not our intention to confine our work to Chicago, and for this reason we adopted the name of the "Columbian Association of Housekeepers."

The chairman of Household Economics prepared and sent out the preliminary address, which was copied into many newspapers.

Our aim has been to consider the condition of the girl at service, her limitations, and her hours of labor; and constantly to ask ourselves if we, in her place, without a special training, could do as well. We attempted to find out why intelligence offices were so unsatisfactory. We found that there were several hundred intelligence offices in the city, but that they were doing little more than to receive their fees, and leave the housekeeper to look up the references of those who applied for situations.

Failing in our efforts to improve the intelligence offices, we next turned our attention to what could be done toward establishing schools where instruction could be given in housework, and to see what could be done to induce girls to take a three months' course of training before going into service. We found that there were no such schools. To establish one would demand trained teachers, salaries, buildings, etc. And then, where could we find the girl to take this preparatory course, when every kitchen is open to her to learn at the employer's expense? There is no established rate for service. All seems to depend upon the purse of the mistress.

We have brought the topic before the association, and committees have been appointed; but the fact is slowly though surely being impressed upon our minds that the fault lies with the housekeeper. Recognizing this, we decided to have a course of lectures on domestic service. These lectures were given by Prof. Lucy M. Salmon of Vassar College, who brought before us, in a historical and scholarly way, the condition of domestic service.

Not succeeding in arousing enthusiasm for our school of household science, we next turned our attention to what could be done in the way of establishing a housekeepers' emergency bureau to supply temporary help, the employe returning to her home each day. A committee of ladies

have charge of this work, look up the references of those who apply for the work, and a book of registration for employer and employe is kept at the office. On these books are found women wishing and willing to do all kinds of work — sewers, menders, housekeepers, teachers, stenographers, caterers, nurses, scrub women, and day governesses.

The monthly reports of the Housekeepers' Emergency Bureau constitute one of the most interesting features of our regular meetings, and testify to the value of the bureau.

Early in 1893, the chairman of the Food Supply Committee began her market reports. When these reports were read at our regular meetings, they proved so acceptable that it was voted that the association print them in pamphlet form for distribution. These reports make a general survey of the condition of the markets, both east and west, and contain many valuable hints in regard to purchasing food, as well as most practicable suggestions for the preparation of food. Usually recipes are given. At the same time all the latest improvements in prepared foods are mentioned.

Another item of interest to the housekeeper has been the finding out of those utensils which are absolutely necessary for a well-appointed kitchen. The cook-books in the market vary considerably in their printed lists of these, and it has been one of the duties of the association to look up this matter.

The Aladdin oven is perhaps the most popular of all the inventions that have been reported to us. This, as is well known, is the invention of Edward Atkinson, who has made a study of the nutritive qualities of food, and has made a scientific investigation of the most economical and hygienic way of applying heat. This oven seems to be one of the most satisfactory inventions of the age, but it must be put into the hands of an intelligent housekeeper. The ordinary girl will have no patience with it, as it is necessary that the meal should be planned ahead, so that proper time can be given for the cooking. The Aladdin oven can not

be hurried. It does its work slowly and surely. It is a great boon to those women who do their own housework.

What is the advantage of becoming a member of the National Columbian Association? is constantly asked. The first advantage is that it brings those women who are most interested in the real study of economic problems into closer relation with each other.

What is the advantage to those women not living in a city? Our monthly meetings are held the fourth Wednesday in each month. Our plan has been, within ten days from the day of the meeting, to mail reports of what is done at the meeting to each non-resident member. Usually, at our meetings, letters which have been sent to the association are read, and extracts from these letters are published. Questions are presented which sometimes remain unanswered for months, and the answer may come from a long distance.

In summing up the year's work last October, one thing which we had pledged ourselves to take hold of was a school for household science. We had made a study of the plans outlined in the Pratt Institute of Brooklyn, N. Y.

In the meanwhile Armour Institute was opened on Thirty-third Street, with Doctor Gunsaulus as president, and we soon learned that Armour Institute was to be modeled after the Pratt Institute. Doctor Gunsaulus had recognized the importance of a school of household science, and in the institute will be given the opportunity for our young girls to become fully instructed in scientific housekeeping.

The next point is, what guarantee will there be that the girls having received the instruction will go out to service? This will be the most difficult of all our problems. But when we recognize the fact that the girls in domestic service need the same thoughtful consideration as the girls in shops and offices, then will be found college settlements springing up to help the servant girls by establishing clubs and study classes.

It will not break up our homes to have our cooks and our maids come at regular hours to do their work and depart. But it will occasion a more systematic arrangement of all housework, and will ultimately end in establishing a system of coöperation differing from those plans of coöperation which have been tried and found wanting; because, in this new era of coöperation, skilled labor will be demanded in each department. When business methods shall have been established in the kitchen as in the shop, none will be selected for any line of labor save those educated in that line.

The food question alone is one of the most serious, and worthy of careful study. It is not enough to know how to prepare food; we must understand its adaptation from a chemical standpoint. In other words food must be made subservient to the various needs of the human organism, superinduced by climatic influence, occupation, and other causes of no less importance.

Another object is to make a study of the fuels and the application of heat needed in the preparation of food. This will lead to an investigation of those inventions which have so perfected the means to this end, viz., the application of gas and coal-oil, and the possibilities in electricity.

A Statement of Facts — Address by Grace Greenwood (Mrs. Sara J. Lippincott) of Washington, D. C.

I would willingly preach a double-headed sermon, or one based on two distinct texts, yet not without spiritual connection, namely: "Put not your trust in publishers," "Train up your daughters in the way that they should go, as," not *for*, "business men." In treating both texts I should be compelled to stand forth as the "awful example." I shrink with actual shame from revealing, as I must, in a truthful statement, my own weakness, ignorance, and eternal verdancy in matters of business.

I have been almost from the beginning of my book-making experience a meek, sheared sheep: a bewildered, plucked goose, subjected to all the inclemencies of the book market and trade sales, lost in "the ways that are dark," done for by "the tricks that are vain" of the masters of the guild. Still for the truth's sake, and the good of younger sisters, I have made up my mind to "a round unvarnished tale deliver," wherein I shall "naught extenuate and naught set down in malice."

My first publishers, a distinguished Boston house, who took me up in 1850, perhaps spoiled me a little by their kindness. They were my personal friends, and fair and considerate, as publishers go. I was really very popular in those days, when clever women, ambitious for literary honors, did not beset publishers in such ravenous hosts as office-seekers beset Congressmen now, and I do not think that Messrs. Ticknor & Fields, who continued to publish for me some twenty-five years, lost by me at any time. But the house changed hands, and during my absence for a year in Europe, their successors, without consulting me, sold the plates of all my books, some fourteen volumes, to a certain New York publisher, also distinguished, who, I was assured, would continue to publish for me, keeping the books in the market, as far as possible, and paying me my royalty on all copies sold. I never received from this New York house one penny, nor was any account ever rendered, even of the copies printed, which were, I am told, sold with the plates. Had I not been crippled by some serious pecuniary losses, and discouraged by more serious illness, I should myself have bought the plates, and resumed the publication of at least the juvenile story books, which were and are the most popular of my writings. As it was, I had to let them remain in the hands of that very respectable concern, hoping always that they had "a good Holt" on them, and would see their way to resume their publication and do justly by me. I was not quite simple enough to look for generosity.

On my return from my trip abroad, I ascertained that another New York house which had published my two latest volumes, bringing them out handsomely and reporting good sales, had, in a stress of adverse fortune, sold not only the plates of both my books, but the copyrights! My copyrights! Still I did nothing. I did not see that I could do anything but harm others without benefiting myself. These gentlemen were publishers, respectable citizens, honorable men — "all honorable men."

During another and prolonged visit to Europe I was informed that the Alden book concern had exhumed the long-buried plates of my juvenile books, and was publishing them in a cheap, much mixed-up edition. I winced a little at the inelegant dress of the Boston-born volumes, but was comforted somewhat by a modest royalty, which was regularly paid me for two or three years, until that company failed, owing me several hundred dollars. This time a court awarded me judgment for the amount due, but the sheriff reported that he could only collect sufficient from the wreck to pay his own fees! Still I believe the company soon revived and went on as before, even better, lightened of tiresome obligations.

The big scoop-net of the United States Book Company gathered up my poor little floating volumes. To pacify me they brought out a new edition on which I bestowed a great amount of new work, and was beginning to receive something in the way of royalty when that stupendous concern was suddenly wound up, or tied up, leaving me again in the lurch.

One or two of my volumes are at present in the hands of Tait, Sons & Company. They are also New York publishers, and yet I have hope in their justice and fair dealing.

"Hope springs eternal in the human breast."

Since the failure of that gigantic book company, the juggernaut of smaller publishing concerns, I have ascer-

tained that they were publishing two additional volumes bearing my name, one of which I had heard of, and denounced to them as "a piracy"—an early book reprinted with a new title, in order, of course, to deceive — the other being one on which I had received no royalty since the first year, when the payment was quite satisfactory. The piratical publication was entitled "My Tour in Europe," bought out by the United States Book Company from Hubbard, a Philadelphia publisher, who printed and dealt in the mutilated volume, but from whom I can gain no account by which I can trace the first mutilator. The other volume, wherein, as it is held, I have no rights which a publisher is bound to respect, is a "Life of Queen Victoria," published by a certain, or uncertain, transitory firm, Anderson & Allen, in New York and London, in 1883. This firm dissolved partnership in 1884, since which time the remaining partner has given me no returns, vouchsafed me no account, although he did make to me, some four years after the dissolution of partnership, the astonishing statement (which I have in writing as a curiosity in a business way) that he had destroyed his old account books, so that he knew nothing of what was due me, and had no way of finding out! This thrifty old gentleman has, however, offered to sell me at a third of their cost (a considerable sum at that) the plates of the biography—a book which was certainly very well received by the public, both here and in England, and approved by the royal family, but the sale of which was injured by the gaudy style of binding and by exceptionally bad management. During the jubilee year, however, it revived and did well, as the party most concerned admitted, but not then, nor in any year since 1884, has the value of one of the queen's own penny postage stamps been poured into my coffers by a grateful publisher. Still, I doubt not that in the eyes of his kind he is an honorable man —

"So are they all, all honorable men."

THE NEEDLEWORK GUILD OF AMERICA — REPORT BY MRS. JOHN WOOD STEWART OF PENNSYLVANIA.

In the realm of charity there is no need nor desire for international copyright. We borrow and lend plans for the public good, glad to receive and glad to share. Methods evolved in America have commended themselves as universally beneficent, and have been adopted by other countries. America has been equally ready to take with gratitude ideas germinated in other soil which seem suited to her conditions.

Perhaps England has been more than any other nation prolific in practical plans for philanthropy. The characteristics of most of these are directness, simplicity, and another quality which seems strange in a country where class distinctions are so strongly marked, an adaptability to all sorts and conditions of men. The Needlework Guild, founded by Lady Wolverton, is a notable instance of these combined qualities. Two thoughts appeared to rule her mind in devising this scheme — one, the great need of garments for the poor; the other, in face of this, a desire to start a crusade against the waste of time in the manufacture of so many useless articles which come under the head of fancy work, and to turn to the benefit of suffering humanity much valuable energy going to waste from want of thought rather than from want of heart. The destitution was perpetual and almost the same everywhere; the relief was capricious and varied by whim or chance, and meanwhile incalculable hours were going by in many women's lives filled with mere listless and aimless occupation.

"I sent a paragraph," says Lady Wolverton, "to our county paper, suggesting the possibility of organizing a Needlework Guild, which should substitute useful for useless work, and provide an object for many who had hitherto worked without one; the work to be given to the hospitals, homes, etc., in the county; at the same time asking any who

approved the idea to communicate with me." The plan was this — only two garments were to be required from each member; only one meeting of the officers a year. Very little time or money was asked of any one person, and there was to be no red tape in the proceedings when the grants of accumulated clothing were made — only the satisfaction of inquiries prompted by common sense. Her own county took it up, and within a month the parent of all needlework guilds was organized and at work. Since then the growth of the guild has been rapid and widespread. It is firmly established, and by its inherent nature does not grow more complex. There is only multiplication again and again of little similar individual parts, as in the cell structure in animal life.

Two years after the organization of the guild, Lady Wolverton issued a report. Copies of this were brought to America by persons in touch with the work in England, or were sent to them by friends. The idea of soliciting from individuals the definite donation of two garments a year was adopted by some existing organizations, usually in connection with churches, and some distinct societies were formed embodying in the main Lady Wolverton's plan.

In April, 1885, Mrs. M. M. Hartpence received an English report and put it into the hands of a small circle of women in Philadelphia, who held a weekly semi-social meeting in a private house. Its beginning gave very little prophecy of what it has become. They saw at the outset that it had possibilities of growth beyond their own limits, and the idea of extension and broad organization grew rapidly in their minds, and appeared in their first printed matter put forth two months later. This was in the form of a set of rules embodying, in general, the principles which govern the society to-day. The papers were sent broadcast from Maine to California. Of the four persons who organized the work in Philadelphia, two lost interest the first year, and have taken no active part since. The other two are

the present general president, Mrs. J. W. Stewart, and the general secretary, Miss S. B. Hodge.

So far as we can learn, the Philadelphia organization is the only one which attempted from the beginning to extend the guild beyond the limits of its own town or city. Therefore, it may rightly assume the honorable title of parent guild.

The first annual report, published in 1886, recorded seven branches, and a distribution of nine hundred and twenty-five garments. In 1886, Mrs. Morrison was appointed president of the parent guild, which was at that time, and remained until 1891, the center to which all branches reported. She has held that post ever since, and the guild owes its continued existence largely to her faithful service.

The work grew steadily, though slowly, never losing ground, but hampered by the prolonged illness of some of those most interested in the movement. For four years it developed by the slow process of spontaneous growth, aided only by an occasional newspaper article and by its annual report; this always showed increase, but not the rapid enlargement which the country required. We felt that we held in our hands a force for the alleviation of suffering which should be communicated to every town and city in the land.

In June, 1890, conditions being more favorable, definite effort was made to spread a knowledge of the guild. Articles were written for prominent papers, many personal letters were sent, meetings were called here and there to explain the workings and benefits of the society. The results were quickly apparent, and many branches were added.

Up to this time the parent guild in Philadelphia had been the center to which all branches reported, and it had borne the entire labor and expense. With the enlargement of its borders it became evident that the parent guild could not continue this course, and it was decided to make an even division of responsibility among the branches, and to

give to each a voice in the management. Thus, in January, 1891, the form of organization was changed and put upon its present basis, and at the same time the name "Needlework Guild of America" was adopted. Notwithstanding the great distances between city and city in our country, the unity of the work as it had already begun, and its outlook for the future, justified the name. The growth of the society originating in Philadelphia had, with one exception, absorbed all other branches existing in this country, and had met with no zeal like its own, so that new branches formed in the future were likely to be the outcome of its own effort, not, as before, sporadic and unconnected existences. It was only as the "Needlework Guild of America" extended its territory that it learned of the existence of other societies in our country formed on Lady Wolverton's plan.

When the first step was taken to organize a branch in New York City, in 1890–91, the society in Grace Church was in vigorous operation. Its members, recognizing the well-established and widely-extended work that was being done by the larger organization on much the same lines on which they were working, cordially united with the "Needlework Guild of America," and their society is now represented in the New York branch by two or more sections, which are among the largest that it has.

The unit of organization is a group of five persons — president, secretary, and three directors — each pledged to the collection of twenty-two garments a year. This number in a town or village (providing all denominations are represented, for the guild is non-sectarian, and must so manifest itself at the outset) constitutes a branch. The same organization in a city constitutes a section, and when ten sections have been formed the presidents elect four leading officers — honorary president, president, secretary, and treasurer — who have the oversight of the branch. Vice-presidents are not required, as the section-presidents stand in that relation, but they may be added in a village branch.

In October or November a meeting is held, when the garments are brought together and are distributed according to the votes of the officers and directors. In a village branch, directors share in the voting; in a city branch, the section-presidents form the committee for management and distribution. It has been found that there is economy of time and labor in having but one meeting a year.

Each branch conforms to the few simple rules given in the leaflets, reports as soon as organized to the general secretary, and receives from her the leaflets and other papers containing instructions for carrying on the work.

As soon as possible after the autumn meeting, a statement is sent to the general secretary, giving the number of garments received and distributed, and the names of officers and directors up to date, and this information is inserted in the published yearly report.

That there may be unity of interest in this widely-spreading society, and that every branch may have a voice in whatever concerns the whole, the central bureau is established to legislate for the entire body. This is composed of the four general officers of the guild, the officers of the parent guild, and the presidents of all the branches, and meets annually in Philadelphia on the first Thursday of December. During the year the affairs of the guild are intrusted to an executive committee appointed for the central bureau, to which it reports at the annual meeting.

Considering the wide scope of the guild, its expenses are phenomenally small. There are no salaried officers. One clerk at a salary of ten dollars a week is all that is necessary to supplement the work of the officers; an office of modest proportions in a central location is the only other expense, except postage, printing, and stationery, but this is a large item. The branches pay for such literature as they order, but much is sent them gratuitously, and an enormous amount is distributed freely for the development of the work.

The ideal plan for guild extension is that each branch

shall assume the task of organizing branches in its own vicinity and wherever the influence of its members may reach. We desire to impress upon our members, not only as a privilege but as a duty, that each member may rightly consider herself a deputy from the central bureau for this purpose, for the guild is a multiplication of minute forces, and coöperation is our watchword. Under this system the burden will rest lightly on all, heavily on none. Thus also will it be impossible for the work to suffer decline through the failure of any of its leaders. Any who desire to undertake the forming of a branch may be sure of the hearty coöperation of the officers of the central bureau. The rules are so few, so exact, and so simple, that if complied with a successful organization must invariably result.

The first step to be taken in organizing a branch is to write to the general office, 1108 Walnut Street, Philadelphia, for leaflets. An assortment of these is furnished gratuitously to any one who will undertake to establish the work wherever she has influence. In applying for papers state the population of the place. A town of twenty-five thousand or over requires a different set from a smaller one.

The guild is a channel through which all, of whatever name, nation or creed, may work together in unity, and only those who are in sympathy with this spirit should lead the movement. It should be representative of the broad spirit and best energy of any town or city in which it is established.

Each branch controls the distribution of the garments it collects. They may be given to the needy of the town, to the charities of its nearest great city, or wherever the officers or directors choose to send them.

A quarterly message is sent to the branches through the *Altruist Interchange*, a magazine devoted to the exchange of news among widespread philanthropic societies.

There is hardly a town or village in our land where such an organization would not be a power for good. It will not

supplant nor in any way interfere with the work of any other society, but is so designed that it may include and stimulate those who, for many reasons, can not attend meetings for sewing, and for the large number in every community who do no systematic work of this sort.

The cordiality with which the guild is received and its beneficence appreciated, is instanced in the case of St. Louis, where in less than two months after organization four thousand garments were collected. Milwaukee in six weeks after hearing of it had over three thousand; Elizabeth, N. J., over two thousand within five weeks; Buffalo, N. Y., in the same time, fifteen hundred; and Newark, N. J., in less than four weeks, twenty-five hundred. All these without any pressing emergency other than the "unexaggerated statement of daily happenings."

Anxiety has been expressed lest in great collections of garments gathered by the Needlework Guild, with so little cost or effort on the part of any one, there might be a freedom in the distribution which should tend to pauperization. We appreciate this, and impress caution upon each branch in giving to individuals. There is little danger in making grants to institutions. A paper prepared to aid in our annual distributions is called "Inquiries to Institutions." After a word of explanation as to the reason for making the inquiry, these questions follow:

First. State the sex, range of ages, and number of inmates of your institution.

Second. How many new garments were received and distributed by you last year? How many old?

Third. How many more garments could have been used to advantage? (In case of hospitals include in this estimate two warm suits of underclothing for every convalescent leaving your care.)

Fourth. What kind of garments are most needed?

Fifth. Does your work include any distribution to the outdoor poor? If so, what proportion?

These inquiries have elicited facts concerning the need which may well persuade one to join a movement aiming to meet that need. A well-known hospital stated that not

one new garment had been contributed during the previous year, when eight thousand were in demand, and where there was no source of supply except voluntary contributions. When one considers that this is a statement from but one hospital, what of the many? It does not take a severe mental calculation to demonstrate that the five or ten thousand garments in our individual city collections, and the total ninety-five thousand for the past year, represent but the beginning of the effort to supply an almost unlimited demand.

Physicians testify that many discharged as cured often return to the hospital with a relapse, or some new form of disease, because sent forth to meet cold and hardship so poorly clad. The guild thus not only prevents suffering, but saves the city or State fund, and claims attention on account of its economy of the public service. Its field is not confined to hospitals alone. Homes for destitute children and the aged, homes for discharged convicts, life-saving stations, day nurseries, schools for the freedmen — these and many other forms of beneficent work have received its benefits.

The women prisoners in a certain penitentiary were found fit subjects for merciful help in midwinter. They often entered clad in summer rags, to be discharged in the depth of winter, with only their own clothing returned. Several have been reclaimed afterward by this interest shown in them by their fellow-women. It has been said in this connection more than once that "the line between respectable poverty and pauperism is the clothes-line."

It is estimated that in New York City two hundred thousand garments would barely supply present necessity, and the president of the Chicago branch has said this city could use judiciously an equal number.

The guild is now established in twenty-two States and in almost all of the principal cities. We are unable to forecast its future. Our constitution already provides for State secretaries. Whether any more complex organization than

the present will become a necessity for a society having but one department of work and requiring but one meeting a year, we can not tell.

THE ANTI-VIVISECTION SOCIETY — REPORT BY MRS. FAIRCHILD-ALLEN OF ENGLAND.

The first organized movement against vivisection occurred at Florence, Italy, in the latter part of 1863, when public attention was called to the doings of Professor Schiff, whose name frequently appears as one of the most infamous and reckless experimenters of the world. No persecution or prosecution was attempted at the outset. A memorial was, however, presented to him, urging greater moderation. Schiff scoffed at this memorial, denied the charge of cruelty, and proceeded with his work until 1877, when, through the revival of the agitation by the devoted Countess Baldelli, he returned to Geneva. There he doubtless followed his "profession" until his death.

"The Handbook of the Physiological Laboratory," published in 1873, had, in the meantime, directed the attention of the people of England to the extension of the practice of vivisection in that country, and the Royal Society for the Prevention of Cruelty to Animals prosecuted the Norwich experimenters. During that same year a memorial urging immediate efforts for the legal restriction of vivisection was drawn up by Miss Frances Power Cobbe, and extensively circulated, receiving many hundreds of signatures. This was followed by the introduction of restriction bills in both houses of Parliament, but the Royal Society not being unanimous in regard to action upon this matter, both bills were subsequently withdrawn.

In February, 1875, the first society in the world for the abolition of vivisection was formed in London by Mr. Jesse. In November following, Dr. George Hoggan and Miss Cobbe, knowing the demand for abolition to be practically useless at that time, resolved to found a society "to

obtain the utmost possible protection for animals liable to vivisection." This was accomplished in the early part of 1876, and was followed by similar organizations in Ireland, Scotland, and other countries of Europe, until now there are fifty societies in the Old World and two in America; among them the great German League for the Prevention of Scientific Animal Torture, the Scandinavian, the Irish, the Scottish, the London, the French, the Swiss, the St. Petersburg, the Dresden, the Friends', the Netherlands' anti-vivisection leagues; anti-vivisection societies at Cardiff, Wales, and at Bombay, India, and the Humanitarian League in London.

Through the efforts of the Victoria Street Society a bill for the restriction of vivisection received the royal signature and became an act, August 15, 1876. This bill was by no means satisfactory to the opponents of vivisection, being deemed entirely insufficient. As time passed their fears were realized. The abuses connected with the practice continued fully as aggravated as before, and now all the societies not content with half-way measures are demanding unconditional abolition. They are officered and supported financially by some of the noblest of names, including church dignitaries and royalty, and many of them are steadily issuing series of publications, which are being widely disseminated in both Europe and America.

The American Anti-Vivisection Society was founded at Philadelphia in 1883, first for restriction, but later it declared for abolition. A bill for the prohibition of class demonstration passed the Pennsylvania Senate a short time since, but was lost in the House. The society, however, is undaunted, and is working with renewed vigor toward its object.

The anti-vivisectionists believe, first, that no practical value has accrued to the human race through experiments upon living animals; second, that if there has, the practice is unjustifiable; third, that the debasing effect of the studied practice of cruelty upon defenseless creatures far

outweighs in its evil effects the good that is claimed for it by medical scientists; and they can not comprehend the necessity for repeating before classes of medical students painful experiments, the results of which have already been made known. They believe also that as other great wrongs, which seemed as firmly rooted as this, have been suppressed, so will vivisection be abolished, and once again will the world witness the triumph of the higher humanity.

DIE JUGENDSCHUTZ — REPORT BY HANNA BIEBER-BOEHM OF GERMANY.

I stand before you as the president of the association Jugendschutz in Berlin, which means, in English, protection to young people from the danger of impurity, which destroys the happiness and health of mankind.

The practical part of our work is to provide homes for honest young girls without means of making a living, and without any one to support them. We make no discrimination among religions in the Jugendschutz, but teach girls to understand that the essential is the same in all religions, namely, to be good. Another purpose of the Jugendschutz is to show to everybody the fearful dangers which are threatening the happiness and health of our families. Surely there is no mother in any country of the world who is not glad to see her daughter married. But do these mothers consider how many of their daughters when married suffer from illness and disappointment by reason of the fact that ninety-nine per cent of all young men live impure and vicious lives before they marry? Famous professors of medicine — for instance, Nöggerath and Ricord — assert that eighty per cent of young men who lead impure lives are infected with gonorrhea and syphilis by those unfortunate girls who, with the permission of the government, are submitted to the most infamous and degrading prostitution. These contagious diseases, which are a thousand times more dangerous and fearful in their destruc-

tion than the cholera (as we are told by Professor Pehlman, in Bonn, and others), are incurable, and are followed oftentimes, even after many years have passed, by dreadful abscesses, rotting off of various parts of the body, blindness, drying up of the marrow, madness, etc. The famous Professor Schroeder of Berlin gave us the assurance that most of the attacks of illness among women are the results of the former vicious living of their husbands, the family doctor concealing always this fact in order not to disturb "conjugal peace," as they call it. The same authority traces back directly to hereditary syphilis all nervous diseases of children, cramps, imbecility, dropsy of the head, disease of the spine, and scrofula. Even more serious than syphilis is gonorrhea, because this illness has not been regarded as dangerous, and, therefore, has not been treated so much. Doctor Nöggerath of New York showed, in 1872, the danger of this malady. He states that the malady is incurable, and always, even if seemingly cured, infects the wife. The truth of his statement is confirmed by many famous physicians, as Henning, Lenger, Gusserow, Martin, Fritsch, Hegar, Schwarz, McDonald, Lawson, Schroeder, Olschansen, Kraft-Eling, Ribbing, and Torrel.

We ask with astonishment, how can it be possible that nevertheless so many physicians degrade themselves by aiding unconscientious men in the work of making thousands of wives miserable? Is it not time to lift the ethical level of the profession?

Will such explanations not induce even the most phlegmatic of mothers to consider whether she has been a good protectress of her family? Professor Ribbing says that only a woman who knows what prostitution is understands the danger eventually to be feared from a husband whose moral purity is stained, whose health is destroyed, whose manners are coarse, whose faithfulness can not be trusted, whose sense of beauty is ruined; she knows that her children will inherit diseases and sexual concupiscence. She must furthermore fear as a consequence of prostitution

many dangers and temptations for her sons, and the most cruel disappointments and sufferings for her daughters.

Is it not the greatest nonsense for people to pretend that prostitution is a protection to honest women? It is false that prostitution is a "necessary evil," and must be tolerated in order to satisfy the instinct of propagation in men. We demand herewith that education and self-control shall be applied to the instinct of propagation. Mankind must no longer be injured by this instinct, which up to date has been nursed and increased enormously in an artificial way, by means of drinking spirituous liquors, by consuming too much meat, by reading equivocal books, by visiting frivolous spectacles and public houses. This demand agrees perfectly with that of hygiene, which prescribes an absolutely pure life for men and women before marriage, and absolute faithfulness during marriage, as the only possible assurance of health. Professor Kraft-Eling says: "A large number of young men of normal constitutions do desist from contenting their instinct of propagation without injuring themselves thereby." Osterlin reports: "Self-control can protect from misfortune if based on fine moral sentiment, on pure sense, proper judgment and education, and if supported by a proper method of living and pure moral surroundings." Lionel Reale of King's College in London says: "It can not be taught too impressively that the most rigid abstemiousness and purity is in accordance with the laws of physiology, and that yielding to the wishes and desires can not be justified by the physiological more than by the moral or religious nature." Professor Ribbing assures us that during his practice of twenty-nine years he did not find anybody who claimed that it was impossible to control this instinct. Acton declares in his famous chapter on "Continence and Incontinence," that total abstinence from sexual intercourse can be practiced by young unmarried men without danger to their health." The College of Medicine of the University of Christiana, in 1887, asserted that, "The opinion that a pure life and sexual continence are working injury to the health

of mankind is a great mistake. About this we are of the same opinion. We do not know of any disease or debility which can be traced back to a pure moral life."

We must use all our energy to reach a better moral education for both sexes, but all of this labor will be of no avail so long as we are governed by laws which, as far as impurity is concerned, stand on the side of the wicked. So long as any higher and bolder vocation is closed against women, and the most uncleanly and injurious trade of prostitution is allowed, no moral education will be of avail. If women had a seat in our parliament these shameful laws, which are a disgrace to all the people of the world, never would have existed. But as this is not the case we must do for the present what we are able to do.

THE ROYAL BRITISH NURSES' ASSOCIATION — REPORT BY MRS. BEDFORD FENWICK OF ENGLAND.

The English nation will look back to the years 1854–1855 as the beginning of the changes in trained nursing; before that time our hospitals were worked primarily by the Sisters of Mercy, who had but little theoretical knowledge of hospital duties. The nursing of the sick was handed over to women of the very lowest type, women who could get no other work to do, the most demoralized of our sex. The portraits drawn by Dickens of Mrs. Gamp and Betsy Prigg were taken, I believe, from life.

The abuses in our hospitals called forth a better class of workers. Cultured women some years ago began to undertake the work, but it was found very arduous; the food was bad, the hours were long, and the companionship was demoralizing. Out of this system the regulations which are enforced to-day arose, and only women of education, culture, and the best physical and intellectual endowment are accepted. I may say that in one of the largest London hospitals one thousand six hundred applications are now received from educated women to fill from sixty to seventy vacancies.

The Royal British Nurses' Association is composed only of medical men and nurses, and was formed in order to unite all qualified British nurses in the membership of a recognized profession, to provide for their registration on terms satisfactory to physicians and surgeons, as evidence of their having received systematic training, and to associate them for their mutual help and protection, and for the advancement, in every way, of their professional work.

There is no necessity to point out the immense advantages of coöperation. Nurses, when they decide to combine, only follow the example shown by nearly every other profession, handicraft, and trade in which men are now engaged, but they make almost a new departure, so far as professional women are concerned, and for this reason their union acquired the greater significance. The progress of the association has been curiously watched in this and other countries, as illustrative of an experiment which, if successful, might have far-reaching effects in the encouragement of coöperation among women employed in other spheres of life. It may fairly be said that the progress of the association hitherto has been more satisfactory than could have been at first anticipated. In four years it has been joined by more than three thousand nurses, and although many have died, and more have for various reasons resigned, it now has more than two thousand eight hundred members.

The first subject which engaged the attention of the association was the most important question of the registration of trained nurses. The practice of enrolling upon a general register the names of the members of any skilled calling in order to distinguish them from persons who assume the same title without any justification, is of admitted utility and public benefit, and the principle of registration has frequently been sanctioned by Parliament. It was, and unhappily still is, notorious that grave necessity exists for the protection of the public, not only against ignorant women terming themselves nurses, but also against well-trained workers who have proved themselves to be entirely

unworthy of trust by drunkenness, or by the commission of various grave offenses and crimes. In other professions means exist whereby such discreditable characters can be removed from the recognized ranks of the calling, and nurses very fairly ask that similar powers shall be provided in order that their profession may be cleared of persons who disgrace it. After considerable discussion at meetings held in different parts of the country, and after most careful consideration, the association applied first to the General Medical Council, and then to all the large hospitals in the United Kingdom which train nurses, asking each, the former separately and the latter collectively, to undertake the work of registration. The General Medical Council declined to do so, chiefly upon the ground that it had no power to undertake such a scheme. With a few exceptions the hospitals also declined, the majority of their governing bodies being of opinion that it was no part of their duty to control nurses who were not in their service. The association, in default of all other help, therefore, undertook the work itself. It appointed a very influential and representative registration board, and opened a register of trained nurses, offering for the first six months, as a period of grace, to enroll the names of all who could prove that they had been in attendance upon the sick for at least three years, and that they were of unexceptionable character. Since June 30, 1890, every candidate for registration has been required to prove that she has had three years' hospital work and experience. The most careful inquiries are made into each applicant's character and work, and the board has the power to remove from the register the name of any nurse who shall, after full inquiries, be considered by the board to be unworthy to remain thereon.

The advantages of this system to medical men, nurses, hospitals, and the public are very great. The registers being published annually, doctors are able to learn at a glance when and where any registered nurse received her hospital education; whether, in fact, she has had special

experience or not in the cases for which she is needed. Trained nurses are distinguished for the first time from women who assume that title without being in any way entitled to do so, and from those who bring discredit upon nurses as a body. Hospitals which were formerly powerless to protect the public against women who forge or steal their certificates, or against nurses whom they have trained, or perhaps even certificated, but who afterward proved unworthy, are now protected to some extent against the discredit which such persons reflect upon them. And the public is benefited most, because, by demanding a registered nurse, they can now be protected as never before against the many dangers to life and property which ignorant or untrustworthy nurses can cause.

Beyond this important work, however, the association seeks in various ways to help nurses. It has established a benevolent fund from which pecuniary assistance is given to members of at least two years' standing who are in need of such aid. Pensions of twenty pounds a year each have been established for members of not less than three years' standing, who are past work and without sufficient means of subsistence. In time it is hoped that this department will grow to be of the greatest service to nurses in times of adversity, sickness, or old age. The association holds six meetings during each winter for the reading and discussion of papers on nursing subjects, a conversazione in December in London, and the annual meeting in July in a provincial town. At the offices there is a reading-room and library for the use of members, and a list of vacant appointments is also kept. The *Nurses' Journal* is sent, post free, to every member once a quarter. In various other ways now it benefits nurses, and by still other methods, as time goes on, it will be able to advance their interests. In short, the Royal British Nurses' Association can claim that, with nearly three thousand members all over the world, and with its record of accomplished work, its existence has been already more than justified.

CHAPTER XV.—ORDERS, CIVIL AND POLITICAL REFORM,

AS PRESENTED IN THE SUBORDINATE CONGRESSES.

EDITORIAL COMMENT—EXTRACTS FROM AN ADDRESS DELIVERED IN THE YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION, BY EMILY S. RICHARDS—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE DAUGHTERS OF THE AMERICAN REVOLUTION, BY MRS. ADLAI E. STEVENSON—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE WOMAN'S RELIEF CORPS, BY KATE BROWNLEE SHERWOOD—EXTRACTS FROM AN ADDRESS DELIVERED IN THE DEPARTMENT CONGRESS OF THE ORDER OF THE EASTERN STAR, BY MARY C. SNEDDEN—ABSTRACT OF AN ADDRESS DELIVERED IN THE GENERAL CONGRESS, BY RACHEL FOSTER AVERY.

OF no other subordinate Congresses were the managers more painstaking in the preparation of their respective programmes than were the committees charged with the control of the Department Congresses here represented. The report of the Department Congress of the Eastern Star, so carefully prepared and so generously sent by Mrs. Lorraine J. Pitkin, merits special mention.

In numbers and in public influence the four organizations herein reported are among the strongest in the country.

It seems appropriate that the last pages of this historical résumé shall be filled with the last utterance of the Congress. Therefore, the address of Mrs. Rachel Foster Avery is here reproduced. It serves to bind the subordinate Congresses to the main Congress; it seems not an echo but a clear prolongation of the key-note of the great meeting, the greatest significance of which lies in its recognition of the fact that harmony is greater than melody; that not merely is the whole greater than any of its parts, but that

a whole is greater than the sum of all its parts, inasmuch as to the aggregated life of all its parts it adds its own vitality.—[THE EDITOR.]

THE LEGAL AND POLITICAL STATUS OF WOMAN IN UTAH —ADDRESS BY EMILY S. RICHARDS OF UTAH.

The legal age of woman in Utah is eighteen years. She possesses all the property rights enjoyed by man. She is not only his equal in this respect, but, if a married woman, she enjoys a marked advantage over her husband; she not only has power to possess property in her own right, which she can control and dispose of without consulting her husband, but she also has a dower right in his real property. All women of legal age, whether married or single, have the same right as men to acquire, hold, and dispose of all kinds of property.

As early as 1872 the territorial Legislature provided that all property owned by either spouse before marriage, or acquired afterward by purchase, gift, bequest, devise, or descent, with the rents, issues, and profits thereof, was the separate property of that spouse by whom the same was owned or acquired, and that separate property so owned or acquired might be held, managed, controlled, transferred, and in any manner disposed of by the spouse so owning or acquiring it, without any restriction or limitation by reason of marriage. The law also gave women the right to sue and be sued. Under this statute a great many women have acquired and held title to property in their own right, and the percentage of such property owners is large as compared with that in other States and Territories.

The causes for divorce in Utah are similar to those in most States in the Union, and apply equally to men and women. An actual residence of one year before the commencement of the action is necessary to give the court jurisdiction. Children that have attained the age of ten

years, and possess sound minds, have the privilege of electing to which of their parents they will attach themselves. Neither party is entitled to the custody of a child as of right, but, other things being equal, if the child is a girl or of tender years it shall be given to the mother. In all cases the court makes an equitable distribution of the property of the parties, and provides for the maintenance of the wife and children.

From 1870 to 1887 women voted and held offices in Utah. As an instance of the latter, Miss Ida Ione Cook, who is not unknown in educational circles in Chicago, was elected and served as superintendent of public schools for Cache County. Several women served as notaries public, and we have a number of practicing attorneys who are women.

Woman suffrage was conferred by an act of the legislative assembly in 1870. The law provided that every woman of the age of twenty-one years, born or naturalized in the United States, or who was the wife, widow or daughter of a native-born or naturalized citizen of the United States, who had resided in the Territory six months next preceding any general or special election, should have the right to vote at any election. This privilege was taken away by an act of Congress in 1887.

Though repeated efforts have been made to restore the franchise, they have thus far been unavailing, as Congress has the exclusive power to change the law. The sentiment in the Territory favoring woman suffrage is believed to be as strong now as when we were enfranchised, and it may be confidently predicted that when the local government regains the power to do so, women will be restored to their political rights and privileges.

Socially, women enjoy all the privileges accorded to men. All our educational institutions are open to them. They are encouraged to practice law, medicine, and all the other professions. They are at liberty to preach the gospel, speak at public gatherings, visit the sick, and officiate at funerals. Important educational positions are occupied by them, and

all the walks of life are open to them. Some are engaged in business for themselves; others, without opposition or prejudice, occupy places as clerks, saleswomen, typewriters, typesetters, bookbinders, factory operatives, telephone and telegraph operators, photographers, and other suitable positions, in many of which they are taking the place of men.

The influence of woman is fully recognized. Her coöperation is sought in nearly all undertakings of a public, political, or social character, and in whatever direction her energies have been employed her attainments compare favorably with those of men. The efforts and achievements of our women are appreciated by the men, who give them every encouragement and assistance in their various enterprises.

RESPONSE TO AN ADDRESS OF WELCOME — BY MRS. ADLAI E. STEVENSON OF WASHINGTON, D. C.

In response to the cordial invitation extended by the World's Congress of Representative Women, under the auspices of the Woman's Branch of the World's Congress Auxiliary, we are present to-day representing three thousand of the Daughters of the American Revolution, a national organization founded two and a half years ago.

It has been founded, as has been well said, upon a sentiment, the sentiment that cherishes and holds in sacred reverence the traditions, faith, and achievements of our revolutionary fathers.

It is therefore with both pleasure and pride that I greet for the first time, and under these most pleasing and inspiring circumstances, so large and representative a gathering of the National Society of the Daughters of the American Revolution.

As lineal descendants of the men and women who, for the sake of political and religious liberty, faced undismayed the dangers of the primeval forest and turned not back from the perils of an inhospitable shore and an unfriendly race,

it is eminently meet that you have gathered in this now historic hall and add your voice to the general rejoicing on this natal day.

To the great discoverer whose genius and courage opened the portals through which our fathers passed into an inheritance in this fair and fertile land, we accord all honor.

However, as Daughters of the American Revolution we are bound by stronger ties to the brave men and heroic women who, by their valor and patient endurance, achieved American independence, and made possible for us these sheltered homes and all the grand possibilities which now lie within the reach of the women of this century. How firm their purpose and how faithful the performance, historian and poet have vied to tell.

Just now a new interest has been awakened, and middle-aged men and women, no less than the lads and lassies, are turning to moldy tomes and neglected tombs to learn what deed of chivalry performed by a forgotten ancestor entitles them to honorable enrollment among the Sons or Daughters of the American Revolution.

It is well that in the mad rush of modern American life we can pause and ask from whom and whence came the mighty powers which have stirred the nations and have placed America in the foremost rank of the nations of the earth?

With a new Liberty Bell soon to be sprung into existence by the magic touch of the fair hand of the mistress of the White House, and then to speed upon its mission of proclaiming liberty to the world; with the bright prospect of a continental hall or home — whether to be shared with the Sons or not I am not advised — and the still higher ambition of assisting in establishing a University of the United States in compliance with Washington's farewell suggestion, the Daughters of the American Revolution have every incentive to earnest endeavor, and I believe a few years will see the fullest realization of their aspiration.

May I add one thought in closing. In all that you under-

take, in all that you do, "think of your forefathers; think of your posterity."

THE PAST, PRESENT, AND FUTURE OF THE WOMAN'S RELIEF CORPS — ADDRESS BY KATE BROWNLEE SHERWOOD OF OHIO.

The first essential of the Woman's Relief Corps is fraternity — the fraternity of loyalty which knows the flag, reverences its defenders, and cherishes the memory of their heroic deeds.

The second essential of the Woman's Relief Corps is charity — "Charity toward all, and malice to none," in the words of Abraham Lincoln. Especially do they assist the Grand Army of the Republic and such other Union veterans as need their help and protection. They give needful aid to their widows and orphans, finding them homes and employment.

The third essential of the Woman's Relief Corps is loyalty, and upon this their fraternity is based. It is the loyalty which has its root in the Declaration of Independence itself, enjoining all members to true allegiance to the United States of America, to the inculcation of the love of liberty and country in the hearts of their children, and to encourage the spread of liberty and equal rights to all. Loyalty and correct deportment are the sole qualifications for membership in the Woman's Relief Corps, and its one hundred and thirty-five thousand members include women of every race and nationality within the Union.

It is with honorable pride that we claim to be the direct heritors of the first national association of women in the United States, organized in 1861, under the auspices of the Ladies' Aid Society, to render aid and comfort to the Union soldiers engaged in putting down the rebellion — a society which taught American women the power of organization. Lincoln's call for volunteers, April 15, 1861, enlisted the women with the men.

The loyal women of America fought as great battles and won as signal victories in 1861-65 as did the Army of the Potomac beating at the gates of Richmond, or Sherman's army thundering its way from Lookout Mountain to the sea. The work of the Soldiers' Aid Societies, finding expression through the Sanitary Commission, was many sided.

Untried and without experience, without capital and without credit, women projected their enterprises, and they counted their profits by the millions. The darker the hours the brighter their hope; the greater the needs the swifter the response.

At a meeting of the Sanitary Commission in Washington, Abraham Lincoln said: "I am not accustomed to the language of eulogy, I have never studied the art of paying compliments to women, but I must say that if all that has been said by orators and poets since the creation of the world in praise of women were applied to the women of America, it would not do them justice for their conduct in this war."

April 6, 1866, the year following the war, the Grand Army of the Republic was organized, and as the order spread, local aid societies of women were organized as auxiliaries. Three years later the first Woman's Relief Corps was organized by the soldiers of Portland, Maine. Like societies were instituted elsewhere in New England, nearly all opening their doors to all loyal women, and in 1871 Massachusetts organized a State department, other New England States following. In Ohio and other Western States aid societies were formed, as posts of the Grand Army felt the need of woman's work.

In July, 1883, following a call from Commander-in-Chief Paul Van Dervoost, by authority of the Fifteenth Annual Encampment of the G. A. R., representatives of the various women's organizations, east and west, met at Denver, Col., in connection with the Seventeenth National Encampment, and formed a national association known as the

"Woman's Relief Corps Auxiliary of the Grand Army of the Republic." Fifty-six women became charter members. This great Columbian year the Woman's Relief Corps has a total membership of one hundred and thirty-five thousand, divided into two thousand six hundred and eighty-six corps in thirty-five States and Territories, and has raised and expended in relief a cash aggregate of nearly one million dollars.

The Woman's Relief Corps has assisted largely, through petition and direct influence, in securing just pension laws for the relief of the Union Soldiers, their widows and orphans; and alone and unaided secured the passage by the fifty-third Congress of the bill for the relief of army nurses, after eight years of unflagging work. They have built and are carrying on the National Relief Corps Home at Geneva, Ohio, for soldiers' widows, mothers, and army nurses, and dependent soldiers and their wives. They have built, by States or departments, the Memorial Home in Pennsylvania, the Evergreen Home in California, and the Woman's Annex to the Soldiers' Home in Michigan. They contribute largely to the support of the Soldiers' Home in Massachusetts, and are furnishing hospital comforts, books, and pictures to the Soldiers' Homes and Soldiers' Orphans' Homes of New Hampshire, Vermont, Ohio, Indiana, Kansas, Nebraska, Iowa, Colorado, Minnesota, Washington, California, and other States.

Systematic, concerted movement in connection with school authorities in this line of patriotic, educational work has been inaugurated by the Woman's Relief Corps, which promises to be a fixed propaganda for the dissemination of republican principles underlying our free government.

With our large influx of illiterate and ignorant foreigners, and the rapid enrollment of their children in our public schools, the momentous issues hanging upon a movement like this are readily seen. Though the first aims of the Woman's Relief Corps are defined in its auxiliaryship

to the Grand Army of the Republic, yet its platform is so broad that the organization will be perpetuated long after the last veteran of the Union has answered to the final roll-call.

THE EASTERN STAR, ITS ORIGIN, PROGRESS, AND DEVELOPMENT — ADDRESS BY MARY C. SNEDDEN OF MISSOURI.

Certain landmarks or laws in Masonry were handed down from age to age and from generation to generation, no one knowing whence they originated and no one having the right to alter or change; but all Masons were bound to obey them. Among these landmarks we find that no woman may become a member of the craft.

How, then, came women to be associated with this exclusive brotherhood of masons? And what is the relationship existing between the Masonic fraternity and the Order of the Eastern Star?

The changes in the intellectual relations of men and women that have come with this generation have had their influence even in this ancient order, and have made our order possible. Every age has its John the Baptist. Such a one was Robert Morris, the founder of the American Rite of Adoptive Masonry. Robert Morris was made a Mason in 1846, and at once became so intensely alive to the beauties of its symbolic teachings that his whole life was given up to the study of Masonry. He married, and his desire was that his wife should go with him in these paths of beauty. In their studies and researches they found many side degrees, where the wife or daughter of a Mason was given some sign and password whereby she might make herself known to a Mason if in distress.

The idea grew with him, and from 1850 to 1855 he communicated to Masons and their women relatives five degrees and called them the Eastern Star. These degrees were based on an old French rite. No organizations were formed.

It was simply a social degree usually conferred after the lectures. A banquet was often spread, and Masons' wives met with Masons in a Masonic hall.

He soon became so far advanced in his ideas as to form organizations called constellations, which received charters from a Supreme Grand Constellation, of which he was the Supreme Grand Luminary. But few of these constellations were formed, and they were of short life. The paraphernalia was expensive, the ceremonies too dramatic and complicated.

Finding the work not practical in this form he undertook to simplify it, and published a manual entitled "Families of the Eastern Star." This was used from 1859 to 1868 by himself and other Masonic lecturers, who thus communicated the degrees. The system was lacking in that there was no permanent organization, but the germ was there, and from it has evolved the order of to-day. Others saw the beauties and possibilities of the Eastern Star.

The first successful organization was formed in Michigan, in 1866, working under "Tatem's Ritual." The Lodges were called "Eastern Star Lodges of Adoptive Masonry." A Grand Lodge also was formed which tendered its allegiance to the General Grand Chapter in 1880.

In 1876 there were Grand Chapters in Michigan, New Jersey, New York, Mississippi, California, Vermont, Indiana, Connecticut, Nebraska, Missouri, Illinois, Arkansas, Kansas, and Massachusetts.

The organization of these bodies and the publication of their proceedings revealed the fact that although the Eastern Star was founded upon a practical system, serious and growing evils had resulted from the peculiar method of growth as a system and extension. The publication of the different rituals, and revised editions thereof, had brought confusion in council and diversity of work, where there should have been unity and uniformity.

July 15, 1875, in the Grand Chapter of Mississippi, a resolution was adopted to this effect: That uniformity of ritual

was essential to the future success of the order, and that delegates be appointed from the several Grand Chapters, and that a convention of these delegates be called to consider the formation of a national organization that should have absolute and supreme control over the ritual and lectures of the Adoptive Rite. This was followed by similar resolutions in other Grand Chapters.

April 6, 1876, the Grand Chapter of Indiana extended an invitation to all the Grand Chapters of the order to meet in Indianapolis, for the purpose of organizing said supreme organization. The invitation was accepted, and the convention resulted in the organization of the General Grand Chapter, November 16, 1876. At this first gathering of Eastern Star members, from the different sections of our country, there was much enthusiasm. A constitution was adopted and a ritual committee appointed.

At the second meeting, May, 1878, the ritual was adopted. The third session was held in Chicago, August 20, 1880. Since its organization the growth and development of the order has been gradual and satisfactory.

The General Grand Chapter has provided an unobjectionable method of extension into unoccupied territory. It exercises the right of domain over all States and Territories where no Grand Chapter exists, until the formation of one therein.

There are chapters under the immediate jurisdiction of the General Grand Chapter in Alabama, Arizona, Florida, Georgia, Idaho, Kentucky, North Dakota, New Mexico, Louisiana, West Virginia, Wyoming, Pennsylvania, Maryland, Utah, and Washington, D. C.

This is a proud showing for sixteen years' growth. In 1876 a few scattered chapters, using many rituals, with no method of extension; in 1893 nearly one thousand three hundred chapters and about seventy-five thousand members.

When individuals come together and form an organization they have an object in view. When the Eastern Star was conceived its founder sought to create a social tie

between Masons and their families. He did not claim, nor have we ever claimed, that the Eastern Star was any part of Masonry, that any of its cherished secrets were given to us. He sought to give the fraternity a helpmeet in all the beneficent work of the order. We believe we are justified in saying that the order has been of help and has reached a higher standard of usefulness than Robert Morris ever hoped for in his fondest dreams. Among the objects for which we are associated together are the caring for the widow and orphan, and assisting the great brotherhood in all deeds of mercy and love.

Since woman has worked hand in hand with her Masonic brother a great impetus has been given to the building of Masonic Homes, and there are now successful homes in Kentucky, Michigan, Missouri, Illinois, Ohio, New York, Pennsylvania, North Carolina, Tennessee, and Virginia, with prospects of several others very soon.

These homes are such in name and deed. Here worthy but unfortunate Masons, their wives, widows, and children, find a safe retreat, where they are surrounded with all the comforts and conveniences of a home in every sense. They receive every care, and when sickness comes the best medical treatment is given, and their declining years are made as bright and comfortable as human love can make them.

The inmates are as one family, free from the feeling of dependence that is felt in a public institution, and is so repugnant to a sensitive soul. They come as fathers and children, and are received as objects of personal love. In this noble work our order has not been officially recognized, but we have worked patiently, willingly, and quietly, trying thus to prove to our Masonic brothers the good there is in us, firmly believing that time will give us all we crave. And the time is coming, for already one grand jurisdiction has placed us side by side with the Grand Royal Arch Chapter, Grand Commandery Knights Templar, and Scottish Rite. Kansas has placed two members from each of these

on its Masonic Home board of directors, and also gives two to the Eastern Star, and one of these a woman. It has gone further than this, and says the orphan children of members of the Eastern Star shall be admitted, even though the fathers were not Masons. I am proud that Kansas leads in this.

Our order is often spoken of as a woman's order, but from the nature of our organization — owing our origin, life, and usefulness to the Masonic fraternity — it is not such. All Master Masons in good standing are eligible to membership, and on our rolls have ever been found the names of the best and noblest of the fraternity, who, when we came with uncertain step and timidly craved permission to enter the sacred portals of the Masonic hall, threw open its doors and bade us welcome. But for their influence, support, and coöperation we should never have achieved success.

It is pleasant to know that the founder and patriarch, Robert Morris, gave the General Grand Chapter his sanction and approval. At the third session, 1880, he was an honored guest, and was made an honorary member; and his birthday anniversary, August 31st, was made the Festal Day of the order.

Organization and its Relation to the International and National Councils of Women — An Address by Rachel Foster Avery of Pennsylvania, Corresponding Secretary of the National Council of Women.

The great meeting which is just closing has shown a grand pageant of the organized work of woman, filing majestically before us day after day.

It would seem as if woman had reached out her hand and taken possession of the intellectual and spiritual realms to show to mankind the power of organized womanhood.

But this meeting is to the meeting which is planned for

five years hence what a disorderly rout is to the march of an army. Strongholds which, to the undisciplined forces of free-lances, seem impregnable, promptly haul down their banners and send out their flags of truce on the approach of a disciplined, well-trained, well-officered army.

When it was first proposed, eight years ago, by Elizabeth Cady Stanton, that in 1888 there should be held in this country an International Woman Suffrage meeting to commemorate the grand beginning in 1848 of the struggle toward woman's full emancipation, the timid hesitated, thinking even that a great undertaking, demanding more money, time, and labor than could be found to devote to it; but the woman whom we all delight to honor, the leader of the suffrage forces, Susan B. Anthony, she — the undaunted one — resolved that it should be. She developed the original thought into the idea of an International Council, to which all women should be summoned to bring their reports of progress along all lines, to compare together the work and the gains of the past forty years. This resulted in the International Council of 1888.

When, in 1888, delegations of women came to us from seven other countries, and from over forty associations in our own and other lands, May Wright Sewall developed still further the plan, and conceived the magnificent thought of permanent organizations of women, national and international, which should form grand clearing-houses for ideas.

Acted upon by the delegates then present, this conception crystallized into the National Council of Women of the United States and the International Council of Women.

These bodies, officered by leading women of America and of Europe, have been found to be the proper vehicle for expressing the highest attainments of organizations among women. These together, the National and the International, have been the willing co-workers with the Woman's Branch of the Congress Auxiliary to give to the world the World's Congress of Representative Women.

To thousands of women the International Council of 1888

came as a revelation, broadening their horizon, uplifting them to higher mental and spiritual planes.

The Congress of Representative Women should bring this same great boon of mental breadth and uplifting to many thousands more.

From the individual woman working alone, through all the links of the local organizations, county, state, and national, along one line of work to the National Council, inclusive of the lines of the International, inclusive of all nationalities, women have now perfected a strong and flawless chain — a chain with which womanhood can bind the whole world together in peace and unity.

The motto of the National Council of Women of the United States is "Lead, Kindly Light." The design is a light upheld by a delicate hand; not a blazing, swiftly-consuming torch, but a light burning quietly and constantly before the altar of humanity, before which the united womanhood of the world pays its tribute.

What the International Council of Women may come to be is for the future to decide, but when we look back five years and see the immense gain in the organized work of women, we can not doubt that the prophecy of this meeting is that five years hence there will exist materialized what now exists in the brain of the woman who has managed this congress — a grand International Congress of Women, composed of delegates from all civilized countries, sitting for a part of each year, considering all questions between nations, throwing the influence of a united womanhood in favor of better conditions for humanity, better educational opportunities for the world's children, and in favor of that equality between man and woman which shall give to man the high privilege of living, not with his social and political inferiors, but with his social and political equals, which shall lend its influence toward peace and the healing of the nations.

EDITOR'S CONCLUDING NOTE.

When the chairman of the Committee on Organization entered into a contract to edit the volumes now presented to the public, it must be confessed that she had an inadequate conception of the difficulties which would arise in the execution of her task. In the first place she expected to receive from the officers of the Congress Auxiliary complete and accurate reports of all addresses delivered in the "World's Congress of Representative Women." A cursory examination of the records turned over to her by these officers resulted in the discovery of many and grave errors. This must not be interpreted as an implied criticism of the official management of the Auxiliary or of the reporters employed by it. In the unfinished building, wherein the sound of the workman's hammer still lingered, mingled with the whistling and bell-ringing of the locomotives and the rumbling of trains over adjacent railroad tracks, the reporters labored under disadvantages which rendered accuracy impossible. Hence a letter was sent at once to every participant in the General Congress, inviting her, in behalf of historical accuracy, to send a copy of her address or report to the editor.

Many of the participants in the Congress responded to this appeal by sending their original manuscripts or carefully corrected type-written copies of them; many more, however, expressed their entire willingness to be represented by the editor's revision of the official reports of their work.

Accuracy would have required that every participant in the Congress should have had an opportunity to correct the proof of her own address; but the large number of the participants, and the extent of the territory over which they were scattered, together with the necessity for haste, rendered this impossible.

It is to be hoped that these considerations will secure the indulgence of both contributors and readers respecting errors which under the circumstances are inevitable. That the second edition of this work may be amended, the editor further begs that the author of each address, report, paper, or discussion herein presented will send to her corrections of all errors noted.

Although it was at first intended that these volumes should concern themselves with only the General Congress and the Report Congresses a preliminary inspection of material showed that no adequate conception of the character and scope of the great Congress could be given by a report which did not include the Department Congresses also. Inasmuch as the Congress Auxiliary was in no way responsible for reports of Department Congresses, the editor was compelled to collect all of the documents pertaining to such Congresses by personal effort. A letter asking for a copy

of her contribution was sent to every woman whose name appeared on the Department Congress programmes. That no pains might be spared in the effort to secure a fair representation of the work of every organization holding a Department Congress, a letter was sent also to the president and secretary ot each such organization suggesting to them the collection and revision of the addresses given in their Department Congress.

In a majority of cases the participants in Department Congresses sent copies of their addresses directly to the editor, giving her carte blanche respecting their use. In a few instances the secretary or some other official of an organization collected and edited the papers given in its Congress. In this connection special mention should be made of the painstaking labor of Sarah A. Stewart, secretary of the International Kindergarten Union; Mary G. Burdette, secretary of the Women's Baptist Home Missionary Society; Elizabeth B. Grannis, president of the National Christian League for the Promotion of Social Purity; Lorraine J. Pitkin, secretary of the Order of the Eastern Star; Lily A. Toomy, secretary of the Catholic Women's Department Congress; Katherine Hodges, secretary of the American Protective Society of Authors; and Rachel Foster Avery, corresponding secretary of the National Council of Women of the United States; all of whom prepared admirable abstracts of the proceedings of the Department Congresses of their respective organizations.

In order that the two volumes now completed should present an adequate history of the General Congress, two considerations were essential: first, that every paper given in the General Congress itself should be presented in whole or in part; second, that every subordinate Congress should be represented by at least one paper. These conditions have been observed.

All of the papers given in the subordinate Congresses have been carefully edited, and will be published later in a separate volume, making a third volume uniform with the two now offered to the public.

It is hoped that the editor's desire to be entirely fair in endeavoring to present a balanced record of the work of woman will be attested by these volumes. If the representative of any organization should feel that it has been inadequately treated, let her attribute the unfortunate fact to the necessary limit of this work, and credit the editor with an unremitting effort to give all societies an equal showing. The four organizations with which the editor is most closely associated are the Association of Collegiate Alumnæ, the General Federation of Women's Clubs, the National American Woman Suffrage Association, and the National Council of Women of the United States. Each of the first three of these organizations is represented in these pages by one paper only, read in its Department Congress, while the Department Congress held by the last-named organization finds no mention here. It is the hope of the editor that these facts will be accepted as final proof that she has not availed herself of the opportunities of her position to magnify the importance of the lines of work which command her warmest interest.

MAY WRIGHT SEWALL.

APPENDIX.

A.

The following is an extract from a letter sent to the Committee of Twelve Hundred, referred to in Chapter I:

The Committee of Arrangements desires that this great opportunity shall be used in the way that will further the highest interests of humanity. It therefore is anxious that the programme shall be prepared with the greatest discrimination, and to this end is asking leaders in the various departments of work, the world over, to aid it by answering the following questions:

FIRST. What subjects will you suggest for discussion in the World's Congress of Representative Women?

SECOND. What women will you suggest to write papers, or lead in the discussion of the subjects suggested?

It must be understood that the committee will find it impossible to place all of the subjects and all of the writers presented, in response to the above inquiries, upon the programme, but it solicits you to make your lists of both subjects and writers as full as you may desire, and will be very grateful for a prompt response to this appeal.

B.

Sur la proposition de Mme. May Wright Sewall, déléguée du Grand Conseil des Femmes Américaines, la résolution suivante est votée:

Persuadé que l'organisation et la réunion fréquente des femmes dans chaque pays favoriseraient les efforts qui ont pour but de provoquer la mise en pratique de cette justice nationale, de cette moralité et de cette philanthropie plus élevée qui caractérisent le XIX siècle; persuadé aussi que l'union des femmes de toutes les nations produirait le même effet dans le monde entier, le Congrès Approuve la Fondation d'un Conseil International Permanent de Femmes.

C.

CONFERENCES AND CONFERENCE COMMITTEES.

The Congress has been, in a sense, divided into eight departments, to each of which has been assigned, during the entire week of its session, a conference hall, as follows:

Conferences on Education, - - - - -	Hall XXVII.
Conferences on Industry, - - - - - -	Hall XXI.
Conferences on Literature and Art, - -	Hall XXVIII.

Conferences on Philanthropy and Charity, - Hall XX.
Conferences on Moral and Social Reform, - Hall XXXII.
Conferences on Religion, - - - - - Hall XXII.
Conferences on Civil Law and Government, Hall XXXI.
Conferences on Science and Philosophy, - Hall XXX.

Each of these conference halls is in charge of a conference committee, some members of which will be found there each day from 9 to 10 A. M. and from 12.30 to 8 P. M. These ladies will receive and introduce all visitors to their conference hall, and will arrange for informal conferences, subject in each department to the chairman of the committee.

When formal meetings are arranged for conference halls, notices of these arrangements will be sent by a member of the sub-committee in charge immediately to the Bureau of Information, after conference with the chairman of the committee. There they will be duplicated and copies sent to the presiding officers in all meetings then in session. These officers are requested to make announcements of these notices, which will, in all cases, be signed by the secretary of the Congress, Rachel Foster Avery. In this way conferences will at once be made known to all audiences assembled in the Art Palace.

GENERAL REPORTS.

One department of the Congress work which will not appear until the printed reports are issued is a great series of general reports upon the eight departments mentioned above. The writers of these reports have been secured from among the most eminent women of the various countries represented. The list is not entirely completed, but will be filled before the reports are issued at the close of the series of congresses. The names of the writers of these reports are given under the eight departments of the Congress, in conjunction with the conference committees of said departments, as follows:

EDUCATION.

Conference Committee.— Chairman, Susan Rhoda Cutler. Members: Isabel Howland, Lydia M. Dame, Elizabeth Porter, Sarah A. Stewart, Marion Talbot, Mary R. Chappell, Susan C. Ballard, Rev. Amanda Deyo, Prof. Ellen D. Hayes, Mary E. Garret, Mary C. Snedden, Sarah B. Cooper, Helen L. Webster, Nebraska Cropsey, Prof. Rena Michaels, Lucinda H. Stone, Martha Foote Crow, Carolyn H. Talcott, M. Carey Thomas.

General Reports.—Helen L. Webster, United States; Nellie Spence, B. A., Canada; Helene Lange, Germany; Dr. Marie Popelin, Belgium; Emilia Mariani, Italy; Charlotte B. Wilbour (included in general report), Egypt; Mary M. Patrick (included in general report), Turkey; Umé Tsuda (included in general report), Japan; Dr. Emilie Kempin (included in general report), Switzerland.

INDUSTRY.

Conference Committee.— Chairman, Jane Addams. Members: Florence Kelley, Eva McDonald Valesh, Mary Glennon, Ellen Gates Starr, Elizabeth Taylor, Corinne S. Brown, Mary E. Kenney, Frances McNamara, Belva M. Herron, Miss Brown, Mrs. Morgan, Alzina Parsons Stevens.

General Reports.— Lilian Whiting, United States, Woman in Journalism; Ada M. Bittenbender, United States, Woman in Law; Edith J. Archibald, Canada; Madame Hector Denis, Belgium; Charlotte B. Wilbour (included in general report), Egypt; Mary M. Patrick (included in general report), Turkey; Umé Tsuda (included in general report), Japan; Dr. Emilie Kempin (included in general report), Switzerland.

LITERATURE AND ART.

Conference Committee.— Chairmen: Emily Sartain, Art; Annie Nathan Meyer, Literature. Members: Charlotte Fisk Bates (Mme. Rogé), Louise E. Francis, Mary Hartwell Catherwood, Alice Williams Brotherton, Lucy Monroe, Lilian Whiting, Mrs. Sumner Ellis, Helena Modjeska, Florence Elizabeth Corey, Jennie C. Croly, Mrs. Noble B. Judah, Jean Pond Miner, Mrs. Henry L. Frank, Caroline Kirkland, Fanny Hale Gardiner.

General Reports.— Florence Fenwick Miller, England; Mlle. Leonine La Fontaine, Belgium; Charlotte B. Wilbour (included in general report), Egypt; Mary M. Patrick (included in general report), Turkey; Umé Tsuda (included in general report), Japan; Dr. Emilie Kempin (included in general report), Switzerland.

PHILANTHROPY AND CHARITY.

Conference Committee.—Chairman, Lillian M. N. Stevens. Members: Mrs. Judge Foster, Ida M. Weaver, Sara L. Oberholtzer, Mrs. A. G. Pettibone, Mary J. Aldrich, Amelia S. Quinton, Mrs. O. W. Potter, Rachel Hickey Carr, M. D., Mabel Blanche Kohlsaat, Mary A. Newton, Harriet G. Walker, Marian Mead, Augusta Merrill Hunt, E. Augusta Russell, Gertrude M. Bundy, Mrs. Fairchild Allen.

General Reports.— Lillian M. N. Stevens, United States; Mrs. John Harvie, Canada; Regina Terruzzi, Italy; Charlotte B. Wilbour (included in general report), Egypt; Mary M. Patrick (included in general report), Turkey; Umé Tsuda (included in general report), Japan; Dr. Emilie Kempin (included in general report), Switzerland.

MORAL AND SOCIAL REFORM.

Conference Committee.— Chairman, Mrs. E. B. Grannis. Members: Margaret Isabel Sandes, Mrs. Arthur Smith, Alice Stone Blackwell, Mrs. M. R. M. Wallace, Maria V. Dougal, Virginia Thrall Smith, Dr. Jennie de la M. Lozier, Frank Stuart Parker, Mrs. C. B. Sawyer, Octavia W. Bates, Caroline M. Severance, Harriet A. Lincoln Coolidge, Esther Pugh, Estelle Turrell Smith, Harriet Newall Kneeland Goff, Clara C. Hoffman, Anna Byford Leonard, Annie Jenness Miller, Elizabeth Lyle Saxon, Mrs. Dr. Allen Brooks, Emma Parker.

General Reports.— Lucy M. Coad, Canada; Dr. Marie Popelin, Belgium; Fanny Zampini Salazar, Italy; Baroness Alexandra Gripenberg, Finland; Charlotte B. Wilbour (included in general report), Egypt; Mary M. Patrick (included in general report), Turkey; Umé Tsuda (included in general report), Japan; Dr. Emilie Kempin (included in general report), Switzerland.

RELIGION.

Conference Committee.— Chairman, Jane Bancroft Robinson. Members: Mrs. John Hoodless, Ursula N. Gestefeld, Mrs. Norman Gassette, Mrs. B. Ward Dix, Rev. Ada C. Bowles, Rev. Florence Kollock, Rev. Anna Howard Shaw, M. Louise Thomas, Rev. Ida C. Hultin, Mrs. James S. Dickerson, Mrs. John F. Unger, May L. Gibbs, Rev. Mila F. Tupper, Rev. Eliza Tupper Wilkes, Rev. Jeanette L. Olmstead, Louise A. Chapman, Mrs. William Boyd, Rev. Lorenza Haynes, Mary G. Burdette, Frances Stewart Mosher, Mary Lowe Dickinson.

General Reports.— Rev. Juanita Breckinridge, United States; Madame Nyst, Belgium; Virginia Fornari, Italy; Lilli Lilius, Finland; Charlotte B. Wilbour (included in general report), Egypt; Mary M. Patrick (included in general report), Turkey; Umé Tsuda (included in general report), Japan; Dr. Emilie Kempin (included in general report), Switzerland.

CIVIL LAW AND GOVERNMENT.

Conference Committee.— Chairman, Carrie Lane Chapman. Members: Myra Bradwell, Bessie Bradwell Helmer, Louisa M. Southworth, Mary E. Holmes, Mary Desha, Effie Henderson, Mary A. Ahrens, Cecilia Hedenberg, Mrs. William D. Cabell, Susan Look Avery, Ada M. Bittenbender, Susan B. Anthony, Lillie Devereaux Blake, L. B. Fearing, Rosa Miller Avery, J. Ellen Foster, E. McGregor Burt, Lucy Stone, Ada C. Sweet, Abby Soule Schumacher, Helen P. Jenkins, Dr. Augusta Stowe Gullen.

General Reports.— Ellen Battelle Dietrick, United States; Alice Cliff Scatcherd,

England; Elizabeth Löfgren, Finland; Dr. Marie Popelin, Belgium; Charlotte B. Wilbour (included in general report), Egypt; Mary M. Patrick (included in general report), Turkey; Umé Tsuda (included in general report), Japan; Dr. Emilie Kempin (included in general report), Switzerland.

SCIENCE AND PHILOSOPHY.

Conference Committee.— Chairman, Mary H. Wilmarth. Members: Caroline K. Sherman, Katharine B. Claypole, Helen H. Gardener, Rev. Antoinette Brown Blackwell, Alice C. Fletcher, Laura S. Wilkinson, Mrs. Frederick A. Smith, Mrs. D. L. Shorey, Mrs. W. A. Kellerman, Dr. Mary B. Moody, Matilda Coxe Stevenson, Marianna P. Seaman, Dr. Frances Emily White, Nellie Halsted, Mrs. H. F. Eddy, Mrs. A. P. S. Stuart, Annie S. Peck, Dr. Frances Crane.

General Reports.— Dr. Frances Emily White, United States, Woman in Medicine; Dr. Emily Irvine, Canada; Marchesa Vincenjina de Felice-Lancellotti, Italy; Charlotte B. Wilbour (included in general report), Egypt; Mary M. Patrick (included in general report), Turkey; Umé Tsuda (included in general report), Japan; Dr. Emilie Kempin (included in general report), Switzerland.

D.

HOME ADVISORY COUNCIL.

Clara Barton, Vice-President International Council of Women.
Rachel Foster Avery, Corresponding Secretary International and National Councils of Women.
May Wright Sewall, President National Council of Women.
Frances E. Bagley, Vice-President National Council of Women.
Mary F. Eastman, Honorary Vice-President National Council of Women.
Isabella Charles Davis, Recording Secretary National Council of Women.
Lillian M. N. Stevens, Treasurer National Council of Women.
Susan B. Anthony, President National American Woman Suffrage Association.
Cordelia A. Quinby, President Woman's Centenary Association of the Universalist Church.
Frances E. Willard, President National Woman's Christian Temperance Union.
Mary A. Davis, President National Free Baptist Woman's Missionary Society.
Mrs. M. R. M. Wallace, President Illinois Industrial Reform School for Girls.
Zina D. H. Young, President National Woman's Relief Society.
Rev. Anna Howard Shaw, President of Wimodaughsis.
Dr. Jennie de la M. Lozier, Pres't of Sorosis.
Elmina S. Taylor, President Young Ladies' National Mutual Improvement Association.
Dr. Mary Putnam Jacobi.
Dr. Marie E. Zakrzewska.
Mary Clement Leavitt.
Myra Bradwell.
Helen Campbell.
Grace Dodge.
M. French-Sheldon.
Ursula N. Gestefeld.
Margaret Ravenhill.
Fanny B. Ames.
Alice C. Fletcher.
Anna Rice Powell.
Frances E. Russell.
Annie Jenness Miller.
Jane Field Bashford.
Nebraska Cropsey.
Dr. Caroline E. Hastings.
Christine Ladd Franklin.
Mrs. Bishop Simpson.
Clara Conway.
May Rogers.
Annie Nathan Meyer.
Nina Morais Cohen.
Kate Douglas Wiggin.
Louise E. Francis.
Clara L. McAdow.
Emma J. Bartol.
Ellen Battelle Dietrick, Representative of National Columbian Household Economic Association.
Mrs. Samuel W. McCaulley.
Mrs. Miles Sells, Representative of International Board of Women's Christian Associations.

Elizabeth B. Grannis, President National Christian League for the Promotion of Social Purity.
Rev. Amanda Deyo, Corresponding Secretary Universal Peace Union.
Sarah B. Cooper, President International Kindergarten Union.
J. Ellen Foster, President Woman's Republican Association of the United States.
E. McGregor Burt, President National Association of Loyal Women of American Liberty.
Charlotte Perkins Stetson, Representative of Pacific Coast Woman's Press Association.
Ellen J. Phinney, President Non-Partisan National Woman's Christian Temperance Union.
Mrs. E. S. Yockey, Representative Woman's Foreign Missionary Society of the Reformed Church in the United States.
Mrs. W. D. Cabell, President Presiding National Society of the Daughters of the American Revolution.
Rev. Ida C. Hultin, President Woman's Western Unitarian Conference.
Hannah P. James, Representative of American Library Association.
Margaret Ray Wickens, President Woman's National Relief Corps.
Hattie A. Robinson, Supreme Chief of Supreme Temple of Pythian Sisters of the World.
Esther Herrman, Representative of American Society of Authors.
Mrs. J. N. Crouse, President Woman's Baptist Home Mission Society.
Margaret A. Evans, Representative of Woman's Foreign Missionary Union of Friends.
Julia Ward Howe, President Women's Ministerial Conference and Association for the Advancement of Women.
Alice May Scudder, Representative of Christian Endeavor Work.
Mary C. Snedden, Grand Matron Order of the Eastern Star.
Dr. Mary H. Stilwell, President Woman's First Dental Association of the United States.
Judith W. Andrews, Representative of Ramabai Association.
Mary Lowe Dickinson, Representative of International Order of King's Daughters and Sons.
Mrs. Mary Frost Ormsby, President National Democratic Influence Clubs.
Mrs. F. G. Stauffer, Representative of Woman's Missionary Society of the Evangelical Association.
Mrs. L. R. Keister, Representative Woman's Missionary Association of the United Brethren in Christ.
Miss Eliva Anne Thayer, President Order of Melchisedek.
Mrs. Wm. Boyd, Representative of the International Committee of Young Woman's Christian Associations.
Harriette A. Keyser, Representative of Working Women's Society.
Mrs. Samuel Shapleigh, President Union Maternal Association.
Anna W. Longstreth.
Mrs. Leland Stanford.
Matilda B. Carse.
Virginia C. Meredith.
Louisa Reed Stowell.
Elizabeth Stuart Phelps Ward.
Amelia E. Barr.
Zerelda G. Wallace.
Mary Jameson Judah.
Mary E. Wilkins.
Ella Wheeler Wilcox.
Helen H. Gardener.
Margaret Sangster.
Mrs. A. D T. Whitney.
Mary Anderson.
Emma C. Thursby.
Dr. Mary Wood Allen.
Roberta M. West.
Mrs. Pearsall Smith.
Clara Bewick Colby.
Alice T. Toomy.
Helena Theresa Goessmann.
Amelia K. Wing.
Grace Greenwood.
Delia Lathrop Williams.
Elizabeth Buffum Chace.
M. Carey Thomas.
Prof. Mary Jordan.
Mrs. E. C. Hendricks.
Mary H. Wilmarth.
Anne Whitney.
Lucinda H. Stone.
Harriet Purvis.
Lucia E. Blount.
Mary W. Kincaid.
Elizabeth Howard Childs.
Ruth O. Delamater.
Mrs. Mandeville.
Letitia Green Stevenson.

Imogene C. Fales, President Sociologic Society of America.
Kate Gannett Wells, Representative of National Alliance of Unitarian and other Liberal Christian Women.
Mrs. H. B. Skidmore, Representative of Woman's Foreign Missionary Society of the M. E. Church.
Charlotte Emerson Brown, President General Federation of Women's Clubs.
Dr. Helen B. O'Leary, President Ladies' Physiological Institute.
Alice Freeman Palmer, Representative of Association of Collegiate Alumnæ.
Mary Bonney Rambaut, Honorary President Women's National Indian Association.
Mrs. O. A. Burgess, President Christian Woman's Board of Missions.
Mrs. John Wood Stewart, President Needlework Guild of America.
Caroline Earle White, Representative of Anti-Vivisection Society.
Elizabeth Cady Stanton.
Lucy Stone.
Mary A. Livermore.
M. Louise Thomas.
Eliza J. Thompson.
Rev. Antoinette Brown Blackwell.
Frances E. W. Harper.
Abby Morton Diaz.
Anna Dickinson.
Dr. Emily Blackwell.
M. Adeline Thomson.
Mary E. Boyce.
Mrs. Elizabeth Waddington.
Sister Mary Austin.
Mrs. S. Gaston Bailieff.
Mrs. Mary Pandergast.
Mrs. Minnie D. Louis.
Madame Janauschek.
Georgia Cayvan.
Clara Morris.
Rev. Ada C. Bowles.
Olive Risley Seward.
Charlotte Porter.
Mrs. John C. Coonley.
Louisa M. Southworth.
Phebe A. Hearst.
Mary F. Henderson.
Dr. Hannah E. Longshore.
Dr. Frances Emily White.
Mrs. Henry Dormitzer.
Madame E. Louise Demorest.
Mary E. Newton.
Emma Cary.
Katharine E. Conway.
Sister M. Aloysia.
Katharine O'Keefe.
Madame Modjeska.
Julia Marlowe.
Mlle. Rhea.
Fannie I. Helmuth.
Mother Augusta Anderson.
Jane G. Austin.
Charlotte Fisk Bates Rogé.

Alice Howard Cady.

FOREIGN ADVISORY COUNCIL.

AUSTRALIA.

Margaret Windeyer.

BELGIUM.

La Ligue Belgique.

Dr. Marie Popelin.
Mme. Vve. Altmeyer.
Mme. Vve. Bourton.
Mme. E. Canderlier.
Mme. Jessie Couvreur.
Mme. Hector Denis.
Mme. Wyvekens.
Mlle. Gatti de Gamond.
Dr. Van Diest.
Mme. Hougeau de Cehaie.
Mlle. Léonie la Fontaine.
Mme. Cornélès Servais.
Mlle. Marguerite von de Wiele.
Mlle. Jeanne Cordeus.

BOHEMIA.

Josefa Humpal-Zeman.
Sleona Karla Machova.
Mrs. Maria Blahnik.
Mrs. Klementina Novak.
Eliska Kràsnohorska.
Miss Frances Gregor.

Miss Anna C. Mally.

CANADA.

Dominion Woman's Christian Temperance Union.

Mrs. Youmans.
Mrs. Dr. Todd.
Mrs. A. O. Rutherford.
Mrs. Edith J. Archibald.
Miss Mary Scott.
Mrs. Sanderson.
Mrs. Cunningham.
Mrs. Ella F. M. Williams.
Miss J. Tilley.
Mrs. Roberta E. Tilton.
Mrs. Mary McDonell.
Mrs. J. Cavers.
Mrs. Wilhelmina McLaren.

Woman's Enfranchisement Association of Canada.

Dr. Emily Howard Stowe.
Mrs. Sarah Anne Curzon.
Mrs. Annie Parker.
Dr. Augusta Stowe Gullen.
Mrs. Ida Taylor Scales.

Dominion Branch of the International Order of the King's Daughters and Sons.

Mrs. Elizabeth M. Tilley.
Miss L. Kirkpatrick.
Mrs. Lucy M. Coad.
Miss Annie M. Brown.
Mrs. W. F. Brown.
Mrs. J. Wesley Smith.
Miss D. Megarry.
Mrs. C. H. Hall.
Mrs. May L. Gibbs.
Mrs. E. M. English.
Mrs. M. E. Finch.
Mrs. Eliza J. McNish.
Miss Helen L. Barker.
Mrs. J. H. Macmichael.
Mrs. Florence Tilton.
Mrs. F. H. Maitland Dougall.

Canada Congregational Woman's Board of Missions.

Mrs. D. Macallum.
Mrs. A. F. McGregor.
Mrs. J. D. Nasmith.
Mrs. Ella F. M. Williams.

Mrs. E. S. Strachan, Woman's Missionary Society of the Methodist Church.

Mrs. John Harvie.
Mrs. John Cameron.
Miss Nora Laugher.
Miss Gertrude E. Spurr.
Miss Rose J. E. Grier.
Dr. Susanna P. Boyle.
Miss M. A. Snively.
Mrs. S. Frances Harrison.
Dr. Jennie Gray.
Miss Mary Morgan (Gowan Lea).
Miss Ethelwyn Wetherald.
Mrs. Margaret T. Scott.
Miss Nellie Spence, B. A.
Mrs. Willoughby Cummings.
Miss Eliza M. Balmer, B. A.
Miss Madge Robertson.
Emily Irvine, M. B.
Mrs. L. Polley.
Mrs. C. H. Dobbin.
Mme. Susie Van de Werken d'Auria.
Miss Kate F. Hagarty.
Mrs. Amelia M. Cowan.
Miss Jessie Semple.
Miss Alice Fenton Freeman (Faith Fenton).
Dr. Lelia Davis.
Dr. Eliza R. Gray.
Miss Louise L. Ryckman, B. A.

DENMARK.

Miss Kirstine Frederiksen, Recording Secretary International Council of Women and President Dansk Kvindesamfund.
Mrs. Johanne Meyer, President de Samlede Kvindeforeningen.
Miss Nathalie Zahle.
Miss Ida Falbe Hansen.
Miss Johanne Krebs.
Miss Regitze Barner.
Mrs. Selmer.
Mrs. Charlotte Klein.
Mrs. Nico Beck Meyer.
Miss Betty Hennings.
Mrs. Laura Kieler.
Miss Kirstine Andersen.
Mrs. Louise Norlund.
Mme. Julie Lembcke.
Frederikke Olesen.
Augusta Fenger.

ENGLAND.

Lady Henry Somerset.
Miss Florence Balgarnie.
Lady Frances Balfour, Central Committee of the National Society for Women's Suffrage.
Viscountess Harberton, Rational Dress Society.
Laura Ormiston Chant, Central National Society for Women's Suffrage.
Mrs. Cobden Unwin, Central National Society for Women's Suffrage.
Miss Emily Conybeare, Central National Society for Women's Suffrage.
Countess of Aberdeen, Women's Liberal Federation.
Mrs. Cobden Unwin, Women's Liberal Federation.
Mrs. Jacob Bright, Women's Franchise League.
Mrs. Warner Snoad, Women's Progressive Society.
Miss Morley, London Young Women's Christian Association.
Hon. Emily Kinnaird, London Young Women's Christian Association.
Miss Jessie Boucherett, Society for Promoting the Employment of Women.
Miss Florence Routledge, Women's Trades Union League.
Mrs. Henry Fawcett, Women's Liberal Unionist Association.
Miss Hubbard, United Sisters' Friendly Society.
Miss I. Cock, M. D., London School of Medicine for Women.
Miss Beatrice Cust, Women's University Settlement.
Countess of Aberdeen, Society for Promoting the Return of Women to all Local Governing Bodies.
Miss Annie Leigh Brown, Society for Promoting the Return of Women to all Local Governing Bodies.
Mrs. Hugh Price Hughes, Sisters of the People.
Miss Llewelyn Davies, Women's Coöperative Guild.
Mrs. Wolstonholme Elmy, Women's Emancipation Union.
Miss Bramston, Society for Promoting the Return of Women as Poor Law Guardians.
Mrs. Annie Hicks, Women's Trades Union Association.
Mrs. W. L. Brodie Hall, Association for the Advancement of Boarding Out Workhouse and Other Children.
Miss Agnes Weston, The Sailors' Friend.
Countess of Aberdeen, Invalid Children's Aid Association.
Hon. Lady Freemantle (Royal Mint), Invalid Children's Aid Association.
Mrs. Ashford, Birmingham Society for Women's Suffrage.
Mrs. Henrietta E. V. Stannard (John Strange Winter), Writers' Club.
Mrs. Miers, Moral Reform Union.
Mrs. C. Shaen, British Section of the World's Woman's Christian Temperance Union.
Marie Fischer Lette, Peace Society.
Mrs. Eva McLaren.
Miss Muller.
Mrs. Annie Besant.
Mrs. Ernest Hart.
Miss Emily Faithful.
Mrs. Alice Cliff Scatcherd.
Mrs. Josephine Butler.
Dr. Elizabeth Blackwell.
Miss Mary Ann Cash.
Mrs. Samuel Bright.

FINLAND.

Finsk Qvinnoforening.

Baroness Alexandra Gripenberg.
Mrs. Elizabeth Löfgren.
Aurore de Karamzine.
Miss Meri Toppelius.
Emilie Bergbom.

Unionen Qvinnosaksforbund i Finland.

Miss Adelaide Ehrnrooth.
Dr. Rosina Heikel.
Mrs. Minna Canth.
Miss Alli Trygg.
Mrs. Ebba Nordqvist.

FRANCE.

Mme. Isabelle Bogelot, Treasurer of International Council of Women.
Mlle. Marie Deraismes, La Federation Feministe.
Mme. Wiggishoff, La Federation Feministe.
Mme. Pognon, La Federation Feministe.
Mme. Pasquier, La Federation Feministe.
Mme. Astré de Valsayre, La Ligue de l'Affranchissement des Femmes.
Mme. Ernesta Urban, L'Union Internationale des Sciences et des Arts.
Mme. Cecile Ranoz, L'Union Internationale des Sciences et des Arts.
Marie Deraismes, Société pour l'Amelioration du Sort de la Femme et la Revendication de ses Droits.
Mme. Emilie de Morsier.
Mme. Maria Martin.
Mme. Clémence Royer.
Mme. Marya Cheliga-Loévy.
Mme. Jules Siegfried.
Mme. Griess-Traut.
Mme. Léon Bertaux.
Mlle. Juliette Guy.
Mlle. Jeanne Cheuvin.
Mme. Napoléon Ney.
Mlle. Pauline de Grandpré.
Mme. Aline Valette.
Mme. Marie Bréon.
Mme. Blanche Edwards-Pillier.
Mme. Eugénie Potonié-Pierre.
Mlle. Myrtile Rengnet.
Mme. Nelly Lieutier.
Mme. Teresa Viele.

GERMANY.

Her Majesty, the Empress Frederick.
Hanna Bieber-Boehm, Verein Jugendschutz.
Frau Henriette Goldschmidt, Verein für Familien-und Volkserziehung.
Frau Minna Streiker, Alice-Frauenverein für die Krankenpflege im Grossherzogthum Hessen.
Fräulein Dr. Ella Mensch, Alice-Frauenverein für die Krankenpflege im Grossherzogthum Hessen.
Fräulein Augusta Förster, Comité für de Deutsche Frauenabtheilung bei der Weltausstellung.
Frau Elizabet Kaselowsky, Comité für de Deutsche Frauenabtheilung bei der Weltausstellung.
Frau Kettler, Verein Frauenbildung's Reform.
Fräulein Agnes Burchard, Verein Frauenbildung's Reform.
Helene Lobedau, Schriftführerin des Vereins der Künstlerinnen.
Frau Henriette Schrader.
Fräulein Helene Lange.
Frau Lina Morgenstern.
Fräulein Louise Schleuschner.
Frau Minna Cauer.
Fräulein Alis von Cotta.
Fräulein Lucie Crain.
Frau Marie Mellien.
Frau Dr. Heidfeld.
Frau Anna Schepeler-Lette.
Frau Dr. Tiburtius-Hirschfeld.
Frau Mathilde Weber.
Frau Hedwig Heyl.
Fräulein Mathilde Lammers.
Frau Professor von Helmholtz.
Fräulein Dr. Tiburtius.
Frau Claere Schubert-Feder.
Fräulein Fuhrmann.
Elizabeth Winterhalter, M. D.
Frau Dr. Iessen.
Frau Henschke.
Frau Anna Simson, Frauenbildung's Verein, Breslau.
Kaethe Shirmacher, Agrègée de l'Universilè.

GREECE.

Callirrhoë Parren.

HOLLAND.

Dowager Klerck Hagendorp.
Mme. W. Drucker.

IRELAND.

Miss Helen McKerlie, Dublin Women's Suffrage Committee.
Miss Hilles, Dublin Women's Suffrage Committee.
Miss Letitia Alice Walkington.

ICELAND.

Mme. Sigrid Magnüssen.

ITALY.

Contessa Teresa de Gubernatis, President of the Society for the Instruction of Women.
Contessa Giannotti.
Donna Emilia Peruzzi.
Fanny Zampini Salazar.
Mlle. Sarmisa Bilesco.
Signorina Rosettina Amadori.
Donna Enrichetta Cipriani.
Louise W. Terry.
Signora Grazia Pierontoni.
Signorina Beri.
Contessa Georgina Saffi.
Signorina Elisa Norsa.
Signorina Dort Guisseppina Cattani.
Signora Tsa Boghen Caralieri.
Signora Angelina Altobelli.
Signora Tesdolinda Pignonti.
Signora Costanza Giglione.
Signora Maria Mantezazza.
Mme. Beccario.
Signorina Luisa de Virte-Pignerol.
Mme. Ravizza.
Mme. Roulischoff.
Donna Aurelia Cimino.
Contessa Lovatelli.
Contessa A. Ricardi.
Signora Caterina Camerus Marchi.
Mme. Adolphine Gotme.
Donna Aureli.
Contessa Michelina dei Gottschalck Okrenska.
Signora Angelina Delfaber.
Signora Carlotta Ferrari.
Signorina Silva Albertoni.
Contessa Angelica Rasponi.
Signorina Placci.
Signora Sofia Sautarelli.
Signora Marianna Giarre-Billi.
Signora Rose Edwards Ciahattari.
Signora Marianna Maiolarini.
Signora Giulia Ribighini.
Signora Sophia Cammorota.
Signora Prandi Ribighini.
Signora Angioletta Manfroni.
Duchessa Teresa Ravascheri.
Signora Maria Savi Lopez.
Signora Commasina Giuda.
Contessa Trene Della Rocca.
Signorina Bice Ferrari.
Signorina Emilia Mariani.
Signora Cesira Siciliana.
Signora Teresa Gambinossi.
Contessa Virginia Ricardi di Lantosca.
Signora Elisabetta Hammer.
Signora Ida Baccini.
Signora Ross.
Miss Paget.
Contessa Maria Pasolini.
Signora Matilde Serao.
Signora Bonacci.
Signorina Ada Negri.
Signora Pellegrini.
Signora Dott Giulia Cantalamepa.

INDIA.

The Pundita Ramabai.
Soonderbai Powar.

JAPAN.

Umé Tsuda.

NORWAY.

Mrs. Ragna Nielsen, Norsk Kvindesagforening.
Miss Gina Krog, Kvindestemmeretsforening.
Miss Anna Rogstad, Kvindestemmeretsforening.
Mrs Camilla Collett.
Miss Aasta Hansteen.
Mrs. Wilhelmine Ullman F. Dunke.
Mrs. Thoresen Krog.
Mme. Anna Bugge Wicksell.
Mrs. Olang Loken.
Mrs. Antonie Loken.
Mrs. Kitty Krelland.
Statsrariman Stang.
Mrs. Elise Aubert.
Mrs. Johanna Vogt.
Mrs. Matilda Schiott.
Miss Alvilde Prytz.
Miss Anne Halsen.
Miss Ida Welhaven.
Countess Ida Wedel-Jarlsberg.
Miss Birgitle Esmark.
Miss Amalie Hansen.
Miss Sofie Möller.
Mrs. Hedwig Rossing.

POLAND.

Theresa Ciszkrswicz.

RUSSIA.

Mme. Böhm.
Mme. Sophy Philosophoff.
Mme. Anna Strekaloff.
Mme. Pauline Couriard.
Baroness Elena K. Vrangel.
Mlle. Nadezada Stesoff.
Mme. Secetchkin.
Mme. Wera Annenkoff.
Mme. Aline Messayedoff.
Princess Maria Alexandrouna Shakovskoy.
Mlle. Anna J. Konstantinoff.
Mme. S. A. Devidoff.

SCOTLAND.

Mrs. Priscilla Bright McLaren, Edinburgh National Society for Women's Suffrage.
Dr. Sophia Jex-Blake, Edinburgh School of Medicine for Women.
Mrs. Eliza Wigham.
Miss Mary Burton.
Miss Flora C. Stevenson.
Mrs. Jesse Morrison Wellstood.
Miss Jane E. Taylour.
Mrs. Margaret C. Blaikie.
Mrs. Jane Miller.
Mrs. Elizabeth Pease Nichol.
Miss Louisa Stevenson.
Dr. Agnes McLaren.
Miss Agnes Craig.
Miss Eliza Scott Kirkland.
Mrs. Grant A. Millar.
Countess of Aberdeen, Woman's Protective Provident League, Scottish Women's Liberal Federation.

SOUTH AMERICA.

Martha Sesselberg, Member of the Pará and Amazon Commission.
Isabel King.
Amy C. Wales.
Madame Quesada.

SIAM.

Lady Linchee Suriya.

SWEDEN.

Mrs. S. Aldersparre, Frederika-Bremer-Forbundet.
Miss Gertrud Adelborg, Frederika-Bremer-Forbundet.
Miss Anna Roos, Frederika-Bremer-Forbundet.
Mrs. Ellen Ankarsward, Foreningen für Gift Kvinnas Eganderätt.
Mrs. Anna Hierta Retzius, Foreningen für Gift Kvinnas Eganderätt.
Mrs. Rosalie Olivecrona.
Mrs. A. Montelius.
Miss H. Casselli.
Mrs. A. Myhrman Lindgren.
Miss L. Engstrom.
Miss Ellen Key.
Miss H. Cronius.
Miss Hilda Dallman.
Miss Lotten Dahlgren.
Mrs. Anna Fleetwood Derby.
Miss Hilda Wennberg.
Baroness Thorborg Rappe.
Miss Ellen Fries.
Miss Hulda Lundin.
Miss A. Lagerstedt.
Miss Eva Fryxell.
Miss Eva Rohde.
Mrs. A. Wallenberg.
Dr. Carolina Widerstrom.
Mrs. Sofi Wilson.
Mrs. Helena Bergh.
Miss Anna Sandström.

SPAIN.

Professor Catalina de Alcala.
Emilie Pardo Bazan.
Señora Dona Maria del Pilar Sinues.

SWITZERLAND.

Mme. Tauthe Vignier, L'Union des Femmes.
Dr. Emilie Kempin.

SYRIA.

Mme. Hanna K. Korany.

E.

EXTRACTS FROM LETTERS.

The following extracts from foreign letters, which might be multiplied indefinitely from other letters received by the chairman of the Committee of Organization, will show the interest evinced in this Congress abroad:

From Count Seckendorff, Ober Hofmarschall to the Empress Frederick:

THE EMPRESS FREDERICK'S PALACE, BERLIN, January 13, 1893.

Count Seckendorff has received the commands of Her Majesty, the Empress Frederick, to thank Mrs. May Wright Sewall very much for her letter of October last, 15th.

Her Majesty desires him to say that Her Majesty takes the greatest interest in the scheme which Mrs. Sewall has put forward, explained at such length in Mrs. Sewall's letter, and which recalls to Her Majesty the conversation which she had with Mrs. Sewall at Homburg. It is because Her Majesty saw so many difficulties in the way of realizing this plan (which has her complete sympathy), that an answer has so long been delayed. Her Majesty was anxious that no stone should remain unturned.

From Herr Dr. Max Schmid, Berlin:

I have received your inclosures with hearty thanks, and follow your undertaking with interest. So far as lies in my power I will gladly work for your cause.

From Alice P. Morrison, Department Superintendent Ontario Woman's Christian Temperance Union:

I was very much pleased to receive one of the World's Congress Auxiliary circulars, and to learn of the extensive arrangements being made for the advancement of the cause of womanhood. There has never occurred heretofore so favorable an opportunity to place before the world in an unprejudiced light the various plans in operation and work now being done by the *women* of the world; and I, for one, look forward to grand results from this movement.

Personally my work is limited to a department in the Provincial Woman's Christian Temperance Union; but every effort put forth for the cause of womanhood — from the grand organizations of whom the beloved Frances E. Willard is the head to the remote school for Hindu widows, with their dark-skinned sister Pundita Ramabai as teacher — strikes a responsive chord in my heart, and calls forth my most earnest prayers for success. Hoping that all that you hope for and much more may result from this far-reaching and noble scheme, I remain, etc.

From Mrs. Laura Ormiston Chant, London:

It is evident I am bound for the World's Fair in May. I have been appointed one of the honorary delegates by our National Suffrage Society. I am going to bring my daughter with me. It will be a life-long memory for her — a visit with mother to this, the most marvelous gathering of the century; it will help her to a magnificent ideal of the future of woman.

From Florence Balgarnie, London:

I am very glad to tell you things go on well; we shall have twenty-five societies represented by honorary delegates, and several by delegates. I am much honored by your invitation to take part in the symposium. I inclose our list up to date. Of course the reports which so many societies are sending in we hope will be published, and thus the main object will be accomplished of comparing notes with accuracy on all women's questions. I have really worked with might and main for the Congress; so you must not judge of my enthusiasm by the shortness of my letters.

From Lina Morgenstern, Berlin:

Your letter pleased me very much, for I perceive more and more how magnificent

the congresses will be. The wish expressed by the committee touched me deeply, and I am very willing to forward them an address on the "Industrial Position of Women in Germany."

From Frau Hedwig Heyl, Charlottenburg, Berlin, Germany:

In reply to your favor I beg to tender my sincere thanks for the honor conferred upon me by the committee to become a member of your Congress, the aims and objects of which have my most lively interest. I am also honored by your desire of my delivering an address upon the subject selected by your committee. I regret that the duties of my position here prevent me from delivering this address personally, but have much pleasure in forwarding the essay in time. I assure you, dear madame, of my sincere and profound interest in the good cause in which your committee has embarked.

From Frau M. Strecker, Vice-President of the Alice-Frauenverein, Darmstadt:

Accept my best thanks for your kind communications and papers. I regret as much as yourself that your telegram of last summer was forwarded to me too late to enable me to make your acquaintance in person. It shall be our endeavor, by means of public addresses and newspapers, to make clear to the women of our particular home, Hessen, the cause for which you so kindly and warmly enlist our attention, and bring forward all such who may have anything special whatever to communicate regarding the subject in question. In memory of the ever-to-be-remembered Grand Duchess Alice, who encouraged women in every branch of work, and whose influence ought not to remain unnoticed on this occasion, we hope to take part in your great International Exhibition, under the title, "Women's Work in Social Progress in Hessen."

As early as March 12th I received both packets, and beg you to accept my best thanks for them. Miss Ella Mensch will have the honor of personally expressing her thanks for your kind invitation for the eight days of the Congress. After having seen a part of the sphere of action of American women, it seems to me more important than ever to be represented at this Congress by a delegate. It is a great pity that so many ideal aspirations here remain undeveloped for want of means, although the greatest industry prevails.

From Emily Kempin, Dr. Jur., Zürich:

I feel much honored by your invitation to prepare an address for Thursday, May 18th, on the subject, "Woman's Debt to Zürich," and I shall gladly comply with your request.

From Frau Elizabet Kaselowsky, Berlin:

I received your prospectus about the Woman's Congress, and I did all I could to make it prosper here in Germany. I think you will be informed that there will come several ladies to speak about different themes. I will come myself, not expressly for the congresses, but as a representative of the German Women's Committee, to take care of and to arrange our exhibit. So I hope to see you in the spring, for I intend to depart in the last days of March, and to stay, perhaps, eight weeks in Chicago.

From Josefa Humpal-Zeman, Prague, Bohemia:

You are very kind indeed to honor me with the invitation to address the Woman's Congress. I should prefer not to appear before such a distinguished gathering; but for the sake of the women of my country I accept gratefully your invitation, and have chosen the theme, "Woman as a Social Leader." Having accepted it, I assure you, dear madam, that I will do all in my power to do justice to the subject, and prevent the need of regrets on your part for having honored the women of my nationality by choosing one of them to participate in an effort which will be a new turning point in the history of woman.

From Alexandra Gripenberg, Helsingfors, Finland:

Accept my best wishes for the success of your grand work, and believe me yours very sincerely, etc.

From Callirrhöe Parren, Athens, Greece:

To-day I have received your letter, and I thank you to have thought of me. I accept with great pleasure. With next post I write you a long letter upon this matter. I hope to be at Chicago with you.

From Rosettina Amadori, Bologna, Italy:

Veuillez agréer mes remerciments pour votre aimable lettre; elle augmente encore mes regrets de ne pouvoir me rendre à Chicago pour le Congrès Universel des Femmes. J'y prends le plus vif intérêt et j'en reconnais la haute importance; j'envoie mon adhésion, et je souhaite vivement que le Congrès obtienne une bonne réussite, et que la lumière qu'il va repandre soit d'une influence bienfaisante pour tout le monde. Puisse-t-i-l apporter aux femmes les avantages moraux aussi désirable que nécessaires. Je me chargerai avec plaisir de la publication sur quelque journal Italien des exemplaires que vous avez eu la complaisance de m'envoyer.

From M. C. A. Chénod, Secrétaire de L'Union des Femmes, Geneva:

Nous avons reçu votre avis, et, nous appuyant sur l'invitation qui est adressée aux sociétés de femmes à se faire représenter au Congrès féministe de Chicago, nous venons vous demander de nous faire la faveur d'accepter comme déléguée de notre Société Madame Tauthe Vignier, qui doit se rendre à Chicago pour assister au Congrès. Notre but en demandant à participer a votre Congrès est de nous rapprocher des Associations féministes qui sont tout autrement avancées que nous, pour trouver un appui auprès d'elles, et pour puiser de nouvelles forces dans leur example.

From Madame Clemence Royer, translator of Darwin, and author of many works, Paris:

Bien certainement, je ne vous ai point oubliée — et je vais m'empresser de faire toute la propagande dont je suis capable.

From Marie Popelin, Docteur en Droit, Bruxelles:

J'ai su par les journaux que votre visite à Paris a été un grand succès, et que là, du moins, on vous prépare une belle délégation. Nous travaillons beaucoup à notre Ligue, et nous avons constitué le comité d'honneur que vous nous avez demandé. Je compte bien prendre part au Congrès des Femmes, et nous voudrions recevoir les papiers concernant le programme et les questions qui seront discuteés, et savoir si vous désirez un travail de nous, et quel genre de travail. Je voudrais voir de mes yeux l'activité des Américaines, juger de leur développement et prendre la parole au Congrès.

From Marie Deraismes Présidente de la Société pour l'Amélioration du Sort de la Femme, Paris:

Je suis très touchée de votre cordiale lettre. Nous n'avons eu qu'un regret, lors de votre passage à Paris; c'est que vous n'avez pu nous consacrer plus de temps. Pour répondre à votre désir je vous adresserai une étude succincte sur le pouvoir de la femme dans la politique. J'ai déjà abordé ce sujet dans les œuvres que vous recevrez; néanmoins, j'y reviendrai spécialement, pour votre Congrès. Notre déléguée sera chargée d'en faire la lecture.

From M. Davrigny, Secrétaire de l'Union Internationale des Sciences et des Arts, Paris:

En réponse à votre dernière lettre, j'ai l'honneur de vous faire savoir que notre Comité a désigné pour partir comme membres d'honneur du Congrès féminin, Mme. Ernesta Urban, artiste peintre, et présidente de notre société, et Mme. Cécile Renvoz, femme de science et conférencière. Nous vous savons grand gré de votre invitation à coopérer à vos travaux.

From M. Chailley-Bert, *Journal des Débats*, Paris:

M. J. Chailley-Bert presents his best compliments to Mrs. May Wright Sewall, and begs to inform her that he will be very much pleased to publish in *Le Journal des Débats* anything concerning the highly commendable Congress of Women at the World's Fair.

From Jane Cobden Unwin, London:

I hope that you will excuse the delay in my letter, and at the same time express to the members of the Committee of the Woman's Branch of the Auxiliary my sincere thanks for their invitation to speak on Thursday, the 18th May. I look forward with much pleasure to being present during one or two days of the week's Congress.

From Madame Aline Valette, Secretary of the Fédération Française des Sociétés Féministes, Paris:

Les semaines et les jours passent avec une effrayante rapidité. À peine nous êtiez-vous arrivée, et déjà vous étiez repartie ; si bien que, quand je pense à votre passage à Paris, je crois avoir fait un joli rêve, et il me faut, par une preuve matérielle, me convaincre du contraire. De mon côté, je m'engage à vous faire part de ce qui surgira de saillant relativement à notre cause, à Paris, ou ailleurs, en France. Recevez, Madame, le bon souvenir d'une Soeur française qui ne demande qu' à aider à faire moins grande la distance qui la sépare de vous.

From Madame Vincent, Representative of the Fédération Française, etc., Paris:

La Fédération Française des Sociétés Féministes, in a meeting held on the 2d of February, has named a commission with the object of seeking and arranging practical means for sending out delegates to the Congress of Chicago. I beg of you to give me all particulars which are necessary to us.

From Madame Griess-Traut, Vice-Présidente de la Société pour l'Amélioration du Sort de la Femme, Paris:

Je reponds à votre bonne et intéressante lettre, qui m' a rappelé non seulement le souvenir de votre personne sympathique, mais aussi celui de la mission de dévouement dont vous vous êtes si bien acquittée à Paris. Les duplicata des mémoires que vous m' avez addressés ont été distribués au mieux possible à des femmes de progrès, les sociétés connues s' étant trouvées déjà pourvues. Recevez tous mes voeux pour votre bonheur personnel, et pour le succès de votre grande et magnifique œuvre.

From M. Guy Tomel, Rédacteur au Figaro, Paris:

Je me tiens entièrement à votre disposition pour continuer la propagande en France. Vous n'aurez qu' à m' adresser les documents relatifs à votre œuvre au fur et à mesure de leur publication.

From Madame Wiggishoff, Montmartre, Paris:

Je vous suis reconnaissante de votre bon souvenir. J'espère que l'esprit a raison du corps, et il faut bien que cela soit ainsi, pour que vous puissiez faire face au travail qu'il vous faudra faire encore d'ici six mois, après ce que vous faites depuis un an, pour nous préparer un Congrès digne de notre grande cause. Croyez, chère madame, que je garderai toujours un souvenir précieux de la visite que nous avons faite ensemble dans nos écoles; votre enthousiasme communicatif, chère madame, prouve combien était bien placée la confiance que votre comité vous a témoignée en vous déléguant sur notre continent; tant d'efforts ne sauraient être méconnus, et nous vous devrons beaucoup, Mesdames.

From Fanny Zampini Salazar, Naples, Italy:

Many thanks for your kind letter. I am glad that I can deliver in English my address on "Woman in New Italy." I am starting this week for my tour through Italy, so as to study better my subject, making the personal acquaintance of our most promi-

nent women, whom I already know by correspondence. I can not tell you how impatient I am to take part in your most interesting Congress, where I am sure to learn a great deal about all that is being done throughout the entire world to elevate our sex.

From Frau Hanna Bieber-Boehm, President Jugendschutz Verein, Berlin:

Is there no possibility of postponing the World's Congress of Representative Women until July? It is impossible for me to travel without my husband, and he can not come so early; and this Congress is what, above all things, I want. It will be a great pain not to be there, but, unhappily, before August it is impossible.

From Frau Mathilde Weber, Philanthropist and Author, Tübingen. Thus closes a long and helpful letter:

I send you hearty greetings over the ocean, with the wish and belief that your great Congress may conquer many old prejudices against our sex.

From Frau Henriette Goldschmidt, President Verein für Familien und Volkserziehung, Leipsic:

I hope the inspired labor of Froebel, and the principles of education developed by him, will be among the subjects considered by your great Congress, the influence of which must be so wide and so lasting.

From Fräulein Augusta Förster, Kassel. She writes with the greatest enthusiasm of the Congress, and says:

Whether I come as a private person, or as the delegate of the Allgemeine Deutsche Frauenverein in Leipsic, or of the Allgemeine Deutsche Lehrerinnen Verein, my participation will be in education and philanthropy; although it will please me better to keep silent in this great Congress where the greatest will be present to speak.

From the Contessa Emilia Peruzzi, Florence, Italy:

The documents, preliminary addresses, etc., concerning the proposed Congress of Representative Women have been read with profound interest. I send the names and addresses of many Italian ladies of high standing, to whom I hope the plans of the Congress will be communicated, and pray that its success may equal the hopes of the committee.

From Lady Aberdeen, London:

I must crave your forgiveness for not having answered your letter at an earlier date. I shall be glad to take up the subject that you suggest — "Women as a Force in Politics."

[Lady Aberdeen's interest in the Congress is so great that she comes over to attend it, although she will be obliged to leave again before its close to keep engagements in London.]

From the United States Minister at Madrid — Hon. A. Loudon Snowden:

I have had much pleasure in bringing to the notice of the Spanish Government the subject of the Woman's Congress. I will inform you at once if I should be successful, and meantime I beg to express to you and to your co-workers the admiration I feel for this admirable undertaking, which promises to be one of the noblest and most elevating occurrences of the century.

From the United States Minister at London — Hon. Robert T. Lincoln:

I have the honor to acknowledge the receipt of your letter, and to acquaint you in reply that I have had pleasure in forwarding a copy of the same to Her Britannic Majesty's Principal Secretary of State for Foreign Affairs, to whom I at the same time wrote a note expressing the hope that it might be possible for the government of this country to comply with the request of the Woman's Branch of the World's Congress Auxiliary, and appoint two ladies of influence and distinction who have interested themselves in the education of women, in philanthropy, literature, or art, as delegates to the proposed Congress.

INDEX.

[For the preparation of this Index the Editor is indebted to the courtesy of the Publishers.]

Page

Aberdeen, The Countess of, 19, 424, 515, 944
Adams, Charles Kendall, Mrs., - - 131
Addams, Jane, - - - - - - 626
Address of Welcome, Bertha M. Honoré Palmer's, - - - - - 11
Agriculture in Siam, Women in, - 765
Aims and Methods of the Young Woman's Christian Association, - 847
Alling, M. B., - - - - - - 571
Amadori, Rosettina, - - - - - 942
Anderson, Elizabeth Garrett, Dr., - 209
Andrew, Elizabeth Wheeler, - - 400
Anderson, E. E., - - - - - - 622
Annex, Woman as an, - - - - - 488
Announcement, - - - - - - v
Anthony, Susan B., - - - - - 463
Anti-Vivisection Society, - - - 903
Appendix, - - - - - - - - 929
Applied Arts, The Contribution of Women to the, - - - - - - 565
Armstrong, Belle Grant, - - - 806
Art, Ceramic, The Influence of Woman in, - - - - - - - - 571
Art, Dramatic, Literature and the, - 138
Art in Ceramics, - - - - - - 573
Association for Married Women's Property Rights, - - - - - 527
Association of Collegiate Alumnæ, History, Aims, and Methods of the, 784
A Statement of Facts, - - - - 891
Authors and Journalists, Western Women, - - - - - - - - - 800
Avery, Rachel Foster, - - - - 924
Balgarnie, Florence, - - - - - 940
Bartlett, Caroline J., Rev., - - 229
Bates, Josephine, - - - - - - 151
Bates, Octavia Williams, - - - 351
Beck-Meyer, Nico, - - - - 35, 729
Bieber-Boehm, Hanna, - - 23, 905, 944
Bird's-eye View of the National Woman's Christian Temperance Union, - - - - - - - - 874

Page

Blackburn, Helen, - - - - - - 672
Blackwell, Antoinette Brown, Rev., 321, 346
Blake, Lillie Devereux, - - 430, 464
Blakely, A. M., - - - - - - - 687
Board of Missions, Christian Woman's, The Organization and Work of the, 836
Bogelot, Isabelle, - - - - - 23, 634
Bohemian Woman as a Factor in Industry and Economy, - - - - - 561
Bompiani, Sofia, - - - - - - 760
Bond, Kate, - - - - - - - - 605
Bonney, Charles C., - - - - - 8
Boyd, Mrs. William, - - - - - 847
Booth, Maud Ballington, - - - 371
Brains, Insurance Against Piracy of, 158
Braumuller, Luetta E., - - - - 573
Brazil, The Women of, - - - - 657
Bristol, Augusta Cooper, - - - 539
Bright, Mrs. Jacob, - - - - - 415
British Women's Temperance Association, Origin and Early History of, 395
Brown, Charlotte Emerson, - - 147
Brown, Hallie Q., - - - - - - 724
Burgess, O. A., Mrs., - - - - 836
Burke, William E., Mrs., - - - 510
Business Women, A New Avenue of Employment and Investment for, 559
Cabell, W. D., - - - - - - - 114
Call to the Ministry, Woman's - - 229
Canada, A Century of Progress for Women in, - - - - - - 682, 687
Cary, Emma F., - - - - - - - 298
Catholic Woman as an Educator, - 134
Catholic Women, Organized Work of, 260
Catholic Women's Part in Philanthropy, - - - - - - - - 818
Cayvan, Georgia, - - - - - - 179
Ceramic Art, The Influence of Woman in, - - - - - - - - 571
Ceramics, Art in, - - - - - - 573
Century of Progress for Women in Canada, - - - - - - 682, 687

Page

C., T. E., Dr., - - - - - - - - 154
Chailley-Bert, M., - - - - - - 943
Chant, Laura Ormiston, - 33, 347, 940
Charity, Philanthropy, and Religion, 242
Chairman of the Committee of Organization for the World's Congress of Representative Women, Address of, 13
Chénod, M. C. A., - - - - - 942
Christian Association, Young Woman's, in Sweden, - - - - - 846
Christian Association, Young Women's, Its Aims and Methods, - - 847
Christian Endeavor, Society of Woman's Work in the, - - - - - 840
Christian Temperance Union, World's Woman's, Origin, History, and Development of, - - - - - - 400
Christian Woman's Board of Missions, The Organization and Work of the, 836
Christ on the Avenue, - - - - 828
Church Missions, Relation of Young Women to, - - - - - - - 826
Civil and Political Reform, - - 912
Civil and Political Status of Women, 413
Civil and Social Evolution of Woman, 327
Civil Law and Government, - 451, 931
Civil Law, Woman's Position and Influence in, - - - - - - - 467
Club Life, Results of, Among Women upon the Home, - - - - - - 796
Clymer, Ella Dietz, - - - - - 289
Collegiate Alumnæ, Association of, History, Aims, and Methods of the, 784
Colored Women of the South, Organized Efforts of the, to Improve Their Condition, - - - - - - - 718
Colored Women of the United States, The Intellectual Progress of the, Since the Emancipation Proclamation, - - - - - - - - 696
Columbian Association of Housekeepers and Bureau of Information, - 887
Committee of Organization for the World's Congress of Representative Women, - - - - - - - - 48
Committee of Twelve Hundred, Extract from Letter, - - - - - 929
Conferences and Conference Committees, - - - - - - - - - 929
Concluding Note, Editor's, - - - 927
Contribution of Women to the Applied Arts, - - - - - - - - - 565
Cooper, A. J., Mrs., - - - - - - 711
Coöperative Housekeeping, - - 625
Cooper, Sarah B., - - - - - 90, 281
Coppin, Fannie Jackson, - - - 715

Page

Correspondence Relative to Organization of the Congress, - - - - 45
Cory, Florence Elizabeth, - - - - 565
Cropsey, N., - - - - - - - - 553
Cummings, Emily, - - - - - - 589
De Alcala, Catalina, - - - - - 644
Davis, Lelia A., Dr., - - - - - 562
Davrigny, M., - - - - - - - 942
Deaconess Movement, The Modern, - 244
Dedication, - - - - - - - - iii
Deraismes, Marie, - - - - - - 942
Development of the World's Woman's Christian Temperance Union, - 400
Deyo, Amanda, Rev., - - - - - 733
Dickinson, Mary Lowe, - - - - 292
Die Jugendschutz, - - - - - - 905
Domestic Service and the Family Claim, - - - - - - - - - 626
Double Standard of Morals, Heredity in Its Relation to a, - - - - - 374
Douglass, Frederick, Hon., - - 717
Drama, Emotional, Woman in the, - 175
Dramatic Art, Literature and the, - 138
Drama, Woman and the; Introductory Note, - - - - - - - 161
Dress, Ethics of, - - - - - - 339
Dress Reform and Its Necessity, - - 367
Dress, Woman's, from the Standpoint of Sociology, - - - - - - 354
Duncanson, Lillian Davis, - - - 457
Early History of the British Women's Temperance Association, - - 395
Early, Sarah J., - - - - - - - 718
Eastern Star, The, Its Origin, Progress, and Development, - - - 920
Eastern Star, Value of the, as a Factor in Giving Women a Better Understanding of Business Affairs, and Especially Those Relating to Legislative Matters, - - - - - - 500
Economics, Woman the New Factor in, - - - - - - - - - - 539
Economy of Women's Forces through Organization, - - - - - - 37
Economy, Popular Inculcation of, - 119
Editorial Comment, - 1, 36, 88, 138, 161, 193, 242, 313, 413, 632, 778, 816, 870, 912
Editor's Concluding Note, - - 927
Education, - - - - - - 88, 930
Educational Training in Its Bearing upon the Promotion of Social Purity, - - - - - - - - - 127
Education and Literature, - - 778
Education, Ethical Influence of Woman in, - - - - - - - - - 107
Education of the Swedish Woman - 802

Page

Education of Women (Medical) in Great Britain and Ireland, - - - - 214
Education, Temperance, - - - - 388
Education, The Highest, - - - 131
Effect of Modern Changes in Industrial and Social Life on Woman's Marriage Prospects, - - - - 592
Elevation of Womanhood Wrought through the Veneration of the Blessed Virgin, - - - - - 298
Emotional Drama, Woman in the, - 175
Employment and Investment for Business Women, A New Avenue of, - - - - - - - - - 559
England, The Progress of Women in, 672
Ethical Influence of Woman in Education, - - - - - - - - - 107
Ethics of Dress, - - - - - - 339
Ethics of Suffrage, - - - - - 482
Evolution, Civil and Social, of Woman, - - - - - - - - - 327
Explorer, Woman as an, - - - 736
Extracts from Letters, - - - - 940
Extracts from the Address of Mrs. Volmar of Utah in the Conference Congress on Literature, - - 156
Facts, A Statement of, - - - - 891
Fairchild-Allen, Mrs., - - - 903
Finnish Women's Association — Finsk Qvinnoforening, - - - - - 521
Finsk Qvinnoforening, The Finnish Women's Association, - - - 521
Flint, Mary A., - - - - - - 500
Foreign Advisory Council, - - - 934
Förster, Augusta, Fräulein, - 25, 944
Foster, Mrs. J. Ellen, - - - 32, 439
Franchise League, Women's, of Great Britain and Ireland, Origin and Objects of, - - - - - - - - 415
Franchise League, Work of, - - 420
Frederiksen, Kirstine, - - 30, 695
French-Sheldon, May, - - - 736
Future, Woman's Political, - - - 433
Galpin, Kate Tupper, - - - 107
Gardener, Helen H., - - - 374, 488
General Reports, - - - - - 930
Gestefeld, Ursula N., - - - - 275
Goessmann, Helena T., - - - 589
Goldschmidt, Henriette, Frau, - - 944
Government, Civil Law and, - - 451
Government, Municipal, Woman's Participation in, - - - - - - - 459
Government, Municipal, Women in, 451
Grannis, Elizabeth B., - - 285, 880
Greenwood, Grace (Mrs. Sara J. Lippincott), - - - - - - - - 891

Page

Greeting to the Representative Women of the World, Ellen M. Henrotin's - - - - - - - - 12
Griess-Traut, Madame, - - - - 943
Gripenberg, Alexandra, - - 521, 942
Gullen, Augusta Stowe, Dr., - - 32
Hall, Sarah C., Dr., - - - - - 462
Harberton, Viscountess F. W., - - 367
Harley, Fanny M., - - - - - 285
Harper, Frances E. W., - - - - 433
Harper, Ida A., - - - - - - - 451
Hart, Alice M., - - - - - - - 578
Harvie, John, Mrs., - - - - 31, 689
Hayes, Ellen, Prof., - - - - - 354
Haynes, Lorenza, Rev., - - - - 826
Hebrew Thought, Woman's Place in, 267
Henrotin, Ellen M., - - - - - 12
Heredity in Its Relation to a Double Standard of Morals, - - - - 374
Heyl, Hedwig, Frau, - - - - - 941
Highest Education, The, - - - 131
History, Aims, and Methods of the Association of Collegiate Alumnæ, - 784
History and Development of the World's Woman's Christian Temperance Union, - - - - - 400
History of the British Women's Temperance Association, - - - - - 395
Hoffman, Clara C., - - - 258, 874
Home Advisory Council, - - - 932
Household, Pottery in the, - - - 575
Housekeepers, Columbian Association of, and Bureau of Information, - 887
Housekeeping, Coöperative, - - - 625
Howe, Julia Ward, - - - - - - 314
Hughes, Hugh Price, Mrs., - - 303
Hultin, Ida C., Rev., - - - - - 297
Humpal-Zeman, Josefa, - - 28, 333, 941
Hunt, Mary H., - - - - - - 388
Iceland, Position of Women in, - 770
Illustrations, List of, - - - - - xiii
Impromptu Speeches, Selected Paragraphs from, - - - - - - 8
Inception of World's Congress of Representative Women, - - - - - 46
Indian Association, Women's National, 510
Industrial, Social, and Moral Reform, 870
Industrial and Social Life, The Effect of Modern Changes in, on Woman's Marriage Prospects, - - - - 592
Industries and Occupations, - - - 537
Industry, - - - - - - - - 930
Industry and Economy, Bohemian Woman as a Factor in, - - - - 561
Influence of Woman in Ceramic Art, 571
Insurance Against Piracy of Brains, 158

	Page
Intellectual Progress of the Colored Women of the United States Since the Emancipation Proclamation,	696
International Kindergarten Union,	779
Introduction,	1
Isaacs, Marion E.,	828
Italy, Woman in,	747
Jacobi, Mary Putnam, Dr.,	195
Jex-Blake, Sophia, Dr.,	214
Johns, Laura M.,	459
Jones, Jenkin Lloyd, Mrs.,	821
Jones, Mary A. Dixon, Dr.,	207
Jugendschutz, Die,	905
Kaselowsky, Elizabet,	554, 941
Kempin, Emily, Dr. Jur.,	941
Kenney, Mary E.,	871
Keyser, Harriette A.,	617
Kieler, Laura,	802
Kindergarten and Primary School,	103
Kindergarten as an Educational Agency,	90
Kindergarten in Relation to Manual Training,	90
Kindergarten Union, International,	779
King, Isabel,	658
King's Daughters and Sons of Canada, Order of,	843
Kirkpatrick, Lizzie,	736
Kollock, Florence E., Rev.,	221
Korany, Hanna K.,	773
Krecker, Elizabeth,	350
Law, Civil, Woman's Position and Influence in,	467
Learned, Lucilia W.,	796
Legal and Political Status of Woman in Utah,	913
Leiter, Francis W.,	877
Leonard, Anna Byford,	116
Liberal Federation, The Women's, of Scotland,	515
Light in the East,	286
Lincoln, Robert T., Hon.,	944
Lippincott, Sara J. (Grace Greenwood)	891
List of Illustrations,	xiii
Literature and Art,	931
Literature and the Dramatic Art,	138
Literature, Education and,	778
Literature, The Polish Woman in,	154
Literary Culture, Organization as a Means of,	147
Locke, Josephine C.,	324
Louis, Minnie D.,	267
Lozier, Jennie de la M., Dr.,	127
Lundin, Hulda,	31
Machova, Karla,	561
Magnüsson, Sigrid E.,	770
Maher, Mary A. B.,	134
Manual Training, Relation of the Kindergarten to,	90
Marlowe, Julia,	188
Marriage Prospects, Woman's. The Effect of Modern Changes in Industrial and Social Life on,	532
Marriage? What Is,	599
Married Women's Property Rights. Association for,	527
McDonnell, Mary,	321, 682
McLaughlin, M. Louise,	575
Medical Education of Women in Great Britain and Ireland,	214
Medical Women's Movement in the United Kingdom of Great Britain and Ireland to January, 1893,	209
Methodist Church, Canada, Woman's Missionary Society of the,	833
Meyer, Anna Nathan,	140
Miller, Florence Fenwick,	20, 420
Minister of Religion, Woman as a,	236
Ministry, Woman's Call to the,	229
Missionary Society, Woman's, of the Methodist Church, Canada,	833
Missions, Post Office,	821
Modern Deaconess Movement,	244
Modjeska, Helena,	164, 738
Montefiore, C. C.,	690
Moral and Social Reform,	313, 931
Moral Initiative as Related to Woman,	314
Moral Reform, Organization as an Instrument in Promoting,	371
Moral Reform Union,	387
Morals, Heredity in Its Relation to a Double Standard of,	374
Moreland, Mary L., Rev.,	234
Morgenstern, Lina,	550, 940
Morris, Clara,	175
Morrison, Alice P.,	940
Mosher, Frances Stewart,	117
Municipality, One Phase of Woman's Work for the,	457
Municipal Government, Women in,	451, 459
National Christian League for the Promotion of Social Purity,	880
National Indian Association, Women's,	510
Neal, Juana A.,	559
Necessity in Dress Reform,	367
Needlework Guild of America,	895
New Avenue of Employment and Investment for Business Women,	559
New England Woman's Press Association,	806
New South Wales, Progress of Women in,	690

Page

Oberholtzer, Sara Louise Vickers, 119
Object of World's Congress Auxiliary, 45
Occupations, Industries and, - - 537
Officers of World's Congress Auxiliary, - - - - - - - - 46
Official Call for the Congress Issued by the Woman's Branch of the World's Congress Auxiliary, - 60
Onahan, Mary Josephine, - - - 818
One Phase of Woman's Work for the Municipality, - - - - - - 457
Opening Address of Hon. Charles C. Bonney, - - - - - - - 8
Order of King's Daughters and Sons of Canada, - - - - - - - 843
Orders, Civil and Political Reform, - 912
Organization Among Women as an Instrument in Promoting Religion, 292
Organization Among Women as an Instrument in Promoting the Interests of Industry, - - - - - 605, 617
Organization Among Women as an Instrument in Promoting the Interests of Political Liberty, - - - - - 463
Organization Among Women Considered with Respect to Philanthropy, 254
Organization and Its Relation to the International and National Councils of Women, - - - - - - 924
Organization and Work of the Christian Woman's Board of Missions, - 836
Organization as an Instrument in Promoting Moral Reform, - - - 371
Organization as a Means of Literary Culture, - - - - - - - 147
Organization Committee for the World's Congress of Representative Women, - - - - - - - - 48
Organization of the Congress, Correspondence Relative to, - - - 49
Organization of Working Women, - 871
Organized Development of Polish Women, - - - - - - - - 738
Organized Efforts of the Colored Women of the South to Improve Their Condition, - - - - - - - 718
Organized Work of Catholic Women, 260
Origin and Early History of the British Women's Temperance Association, - - - - - - - - 395
Origin and Objects of the Women's Franchise League of Great Britain and Ireland, - - - - - - 415
Origin, History, and Development of the World's Woman's Christian Temperance Union, - - - - - - 400

Page

Ormsby, Mary Frost, - - - - - 446
Our Debt to Zurich, - - - - - 692
Palmer, Bertha M. Honoré, - - - 11
Parker, Margaret V., - - - - 34, 329
Parren, Callirrhöe, - - - 26, 639, 942
Past, Present, and Future of the Woman's Relief Corps, - - - - 917
Peaslie, Abbie A. C., - - - - - 505
Peruzzi, Emilia, Contessa, - - - 942
Philanthropy and Charity, - - - 929
Philanthropy, Catholic Women's Part in, - - - - - - - - 818
Philanthropy, Charity, and Religion, 242
Philanthropy, Organization Among Women Considered with Respect to, - - - - - - - - - 254
Physical Education for Women, - - 877
Piracy of Brains, Insurance Against, 158
Political Future, Woman's, - - - 433
Political Leader, Woman as a, - - 439
Political Liberty, Organization Among Women as an Instrument in Promoting the Interests of, - - - - 463
Political Problems, The Relation of Woman to Our Present, - - - 505
Political Reform, Civil and, - - 912
Political Status of Woman in Utah, The Legal and, - - - - - - 913
Political Status of Women, The Civil and, - - - - - - - - - 413
Politics, Woman as an Actual Force in, 424
Polish Woman in Literature, - - 154
Polish Women, Organized Development of, - - - - - - - - 738
Popelin, Marie, - - - - - - - 942
Popular Inculcation of Economy, - 119
Porter, Florence Collins, - - - 391
Position and Influence of Woman in the Civil Laws, - - - - - - 467
Position of Women in Iceland, - - 770
Position of Women in Syria, - - 773
Position of Woman in the South American States, - - - - - 650
Post Office Missions, - - - - - 821
Pottery in the Household, - - - 575
Power of Womanliness in Dealing with Stern Problems, - - - - - 391
Preface, - - - - - - - - - xv
Preparations, - - - - - - - 45
President Woman's Branch World's Congress Auxiliary, Address of, - 11
President World's Congress Auxiliary, Opening Address of, - - - - 8
Primary School and Kindergarten, - 103
Programme of the World's Congress of Representative Women, - - 67

Page

Professions, The Trades and, Underlying the Home, - - - - - - 578
Progress of Women in England, - 672
Progress of Women in New South Wales, - - - - - - - - 690
Pulpit, Woman in the, - - - - 221
Promotion of Social Purity, Educational Training in Its Bearing upon the, - - - - - - - - - 127
Property Rights, Married Women's Association for, - - - - - 527
Protective and Provident League, The Women's, of Scotland, - - - 622
Quesada, Matilda G. de Miro, - - 650
Quinton, Amelia S., Mrs., - - - 240
Reform, Industrial, Social, and Moral, 870
Reform, Moral and Social, - - - 813
Relation of the Kindergarten to Manual Training, - - - - - - - 90
Relation of Heredity to a Double Standard of Morals, - - - - 374
Relation of Woman to Our Present Political Problems, - - - - - 505
Relation of Young Women to Church Missions, - - - - - - - 826
Religion, - - - - - - - 816, 931
Religion, Charity, Philanthropy, and, 242
Religion, Science and, - - - - 193
Religion, Organization Among Women an Instrument in Promoting, - 292
Religion, Woman as a Minister of, - 236
Religious Teacher, Woman as a, - 275
Republic of Letters, Woman's Place in the, - - - - - - - - 140, 144
Response to an Address of Welcome, - 913
Results of Club Life Among Women upon the Home, - - - - - - 796
Richards, Emily S., - - - - - 913
Richmond, Mary E., - - - - - 254
Robinson, Jane Bancroft, - - - - 244
Rollins, Alice Wellington, - - - 144
Royer, Clemence, Madame, - - 942
Safford, Mary A., Rev., - - - - 236
Salazar, Fanny Zampini, - - - 747, 943
Sartain, Emily, - - - - - - 567
Schirmacher, Kaethe, - - - 29, 592
Schmidt, Max, Herr Dr., - - - 940
Science and Philosophy, - - - - 932
Science and Religion, - - - - - 193
Science, Woman in, - - - - - 195
Scotland, The Women's Liberal Federation of, - - - - - - - 515
Scudder, Alice May, - - - - 270, 840
Seckendorff, Count, - - - - - 930
Selected Paragraphs from the Formal Addresses and Impromptu Speeches, 8

Page

Sermon Preached by Rev. Anna H. Shaw, - - - - - - - - - 857
Sesselberg, Martha, - - - - - 657
Severance, Caroline M., - - - - 99
Sewall, May Wright, - - - 13, 37, 929
Shaw, Anna H., Rev., - - - 599, 857
Sheldon, May French, - - - - - 736
Sherwood, Kate Brownlee, - - 158, 917
Shipp, Ellis R., Mrs., - - - - - 221
Siam, Women in Agriculture in, - 765
Sisters of the People, - - - - - 303
Smith, Julia Holmes, Dr., - - - 207
Snedden, Mary C., - - - - - - 920
Snowden, A. Loudon, Hon., - - - 944
Social and Civil Evolution of Woman, - - - - - - - - - 327
Social Leader, Woman as a, - - 333
Social Purity, Educational Training in Its Bearing upon the Promotion of, 127
Social Purity, National Christian League for the Promotion of, - - 880
Social Reform, Moral and, - - 313
Society of Christian Endeavor, Woman's Work in the, - - - - - 840
Solidarity of Human Interests, 632, 634, 639
Somerset, Lady Henry, - - - - - 395
South America, Women in, - - - 658
South American States, Woman's Position in, - - - - - - - - - 650
Spain, Women in, for the Last Four Hundred Years, - - - - - 644
Stage and Its Women, - - - - - 179
Stage, Woman and the, - - - - 164
Stage, Woman's Work upon the, - 188
Stannard, Henrietta E. V. (John Strange Winter), - - - - - 810
Status of Women, The Civil and Political, - - - - - - - - - 413
Stanton, Elizabeth Cady, - - 327, 482
Stevenson, Adlai E., Mrs., - - - 615
Stewart, John W., Mrs., - - - - 895
Stewart, Sarah A., - - - - - 779
St. John, Eugenia T., Rev., - - - - 445
Stone, Leander, Mrs., - - - - 207
Storckenfeldt, Sigrid, - - - - - 846
Stowe, Emily Howard, Dr., - 233, 332
Strachan, E. S., Mrs., - - - - - 833
Strecker, M., Frau, - - - - - 941
Strickland, Martha, - - - - - 467
Stuckert, Mary Coleman, - - - 625
Suffrage, The Ethics of, - - - - 482
Suriya, Lady Linchee, - - - - 765
Swedish Woman, Education of the, - 802
Syria, Position of Women in, - - 773
Talbot, Marion, - - - - - - 784
Taylor, Helen, - - - - - - - 387

Page

Temperance Association, British Women's, Origin and Early History of, - - - - - - - - - 395
Temperance Education, - - - - 388
Thayer, Eliva Anne, - - - - - 286
Thomas, M. Louise, - - - - - 331
Thorborg-Rappe, Baroness, - - 26, 527
Tilley, Elizabeth M., - - - 33, 843
Tomel, M. Guy, - - - - - - 943
Toomy, Alice Timmons, - - 339, 598
Toomy, Lily Alice, - - - - - 260
Toppelius, Meri, - - - - - - 35
Trades and Professions Underlying the Home, - - - - - - - 578
Tupper, Mila Frances, Rev., - - 99
Unger, John F., Mrs., - - - - 322
Union, The Moral Reform, - - 387
Unwin, Jane Cobden, - - - 23, 943
Utah, the Legal and Political Status of Woman in, - - - - - - 913
Valette, Aline, Madame, - - - 943
Value of the Eastern Star as a Factor in Giving Women a Better Understanding of Business Affairs, and Especially Those Relating to Legislative Matters, - - - - - - 500
Veneration of the Blessed Virgin, Elevation of Womanhood Wrought through the, - - - - - - 298
Vice-President Woman's Branch World's Congress Auxiliary, Address of, - - - - - - - - 12
Vincent, Madame, - - - - - - 943
Volmar, Mrs., - - - - - - - 156
Wadsworth, Emily Marshall, - - 603
Weber, Mathilde, Frau, - - - 944
Webster, Helen D., - - - - - 692
Webster, Helen L., Prof., - - - 365
Welcome Address, Bertha M. Honoré Palmer's, - - - - - - - - 11
Wells, Emmeline B., - - - - - 800
Western Women Authors and Journalists, - - - - - - - - - 800
What Is Marriage? - - - - - 599
White, Lois A., - - - - - - 283
Wiggishoff, Madame, - - - - - 943
Wilkinson, Laura S., - - - - - 887
Williams, Fannie Barrier, - - 696
Windeyer, Margaret, - - 24, 345, 437
Winter, John Strange (Henrietta E. V. Stannard), - - - - - - - 810
Woman and the Drama; Introductory Note, - - - - - - - - - 161
Woman and the Stage, - - - - - 164
Woman as an Actual Force in Politics, 424
Woman as an Annex, - - - - 488

Page

Woman as an Explorer, - - - - 736
Woman as a Minister of Religion, - 236
Woman as a Political Leader, - - 439
Woman as a Social Leader, - - 333
Woman as a Religious Teacher, - - 275
Woman in Education, Ethical Influence of, - - - - - - - - - 107
Woman in Science, - - - - - 195
Woman in the Emotional Drama, - 175
Woman in the Pulpit, - - - - 221
Woman in the Republic of Letters, - 144
Woman the New Factor in Economics, - - - - - - - - - 539
Womanhood, Elevation of, Wrought through the Veneration of the Blessed Virgin, - - - - - 298
Womanliness, Power of, in Dealing with Stern Problems, - - - - - 391
Woman's Branch of the World's Congress Auxiliary, Official Call for the Congress Issued by the, - - - - 60
Woman's Call to the Ministry, - 229
Woman's Christian Temperance Union, National, Bird's-eye View, - 874
Woman's Christian Temperance Union, World's, Origin, History, and Development of the, - - - - - 400
Woman's Dress from the Standpoint of Sociology, - - - - - - 354
Woman's Marriage Prospects, the Effect of Modern Changes in Industrial and Social Life on, - - - 592
Woman's Missionary Society of the Methodist Church, Canada, - - 833
Woman's Participation in Municipal Government, - - - - - - 459
Woman's Place in Hebrew Thought, 267
Woman's Place in the Republic of Letters, - - - - - - - - - 140
Woman's Political Future, - - 433
Woman's Position and Influence in the Civil Law, - - - - - - - 467
Woman's Position in the South American States, - - - - - - - 650
Woman's Press Association, New England, - - - - - - - - - 806
Woman's Relief Corps, The Past, Present, and Future of the, - - 917
Woman's War for Peace, - - 729, 733
Woman's Work for the Municipality, One Phase of, - - - - - - 457
Woman's Work in the Society of Christian Endeavor, - - - - 840
Woman's Work upon the Stage - - 188
Women in Agriculture in Siam, - 765
Woman in Italy, - - - - - - 747